DOCUMENT RESUME

ED 394 968 SP 036 684

AUTHOR	Merryfield, Merry M., Ed.
TITLE	Making Connections between Multicultural and Global Education: Teacher Educators and Teacher Education Programs.
INSTITUTION	American Association of Colleges for Teacher Education, Washington, D.C.
REPORT NO	ISBN-0-89333-134-1
PUB DATE	96
NOTE	274p.
AVAILABLE FROM	AACTE Publications, One Dupont Circle, Suite 610, Washington, DC 20036-1186 ($20 members, $25 nonmembers, plus $5 shipping and handling).
PUB TYPE	Viewpoints (Opinion/Position Papers, Essays, etc.) (120)
EDRS PRICE	MF01/PC11 Plus Postage.
DESCRIPTORS	Case Studies; *Cultural Pluralism; Curriculum Development; Elementary Secondary Education; Faculty Development; Foreign Countries; *Global Education; Higher Education; *Interdisciplinary Approach; *Multicultural Education; Profiles; Program Implementation; Teacher Characteristics; *Teacher Education Programs; *Teacher Educators
IDENTIFIERS	Canada

ABSTRACT

This publication is the product of an ongoing study of how teacher educators in the United States and Canada are bridging the gap between multicultural and global education to prepare teachers for diversity, equity, and interconnectedness in the local community, the nation, and the world. The first part of the book is an essay that synthesizes data collected from 77 teacher educators to investigate how they were making connections between multicultural and global education and the advice these teacher educators have for others who may be looking for new programmatic approaches, pedagogies, or resources that can help in making such connections or in strengthening ongoing initiatives. The second part of the book is a collection of profiles written by the teacher educators about their lives and work in multicultural and global education. These teacher educators were nominated by American Association of Colleges for Teacher Education member institutions and leaders in multicultural and global education as exemplary in the ways in which they are intentionally making connections between multicultural and global education. The profiles provide information on the background of each of the teacher educators, their conceptualizations of multicultural and global education, lessons they have learned, their recommendations, and resources they are willing to share. The profiles also illustrate efforts in teacher education programs, courses, special projects, professional development schools, research, writing, and curriculum development. Part 3 is an annotated list of publications and electronic listservs to provide an orientation to resources useful in making connections between the two fields. The appendix describes the methods and documents used for the study. (ND)

ED 394 968

Making Connections

Between Multicultural & Global Education:

Teacher Educators & Teacher Education Programs

Edited by Merry M. Merryfield

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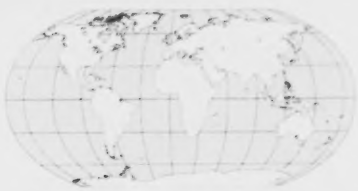

Between Multicultural and Global Education:

Teacher Educators and Teacher Education Programs

Edited by
Merry M. Merryfield

This study was supported by grants
from the Mershon Center and The College of Education of The Ohio State University.

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International Standard Book Number 0-89333-134-1

Acknowledgments

The study is rooted in my 1990-91 experiences in the classrooms of John Fischer and Bruce Stassfurth, two elementary teachers in Columbus Public Schools who taught me to stop trying to separate global from multicultural and see the power of their integration with urban children. I am also indebted to the members of the AACTE Committee on Global and International Teacher Education and my own college's Task Force on Equity and Diversity, all of whom helped me rethink how colleges of education can separate and even balkanize global from multicultural education. My dean, Nancy Zimpher, and Mary Dilworth and Elizabeth Foxwell at AACTE provided ideas and raised important issues as I was beginning the study. For helping me better understand American multicultural education, I especially want to thank James Banks, Cynthia Dillard, Donna Gollnick, and Christine Sleeter who gave graciously of their time and thoughts. I also greatly appreciate "tutorials" by Roland Case and Walter Werner on Canadian global education, and Kogila Adam-Moodley, Celia Haig-Brown, and Jack Kehoe on Canadian multicultural education.

This study would not have been possible without grants from the Mershon Center and the College of Education at The Ohio State University. For her speed in word-processing and attention to detail, I am indebted to my secretary, Mary Armentrout. I also appreciate the efforts of Dawn Shinew, a doctoral student in Social Studies and Global Education at The Ohio State University, who constructed the literature and resource chapter. Finally, my appreciation goes out to all the teacher educators who are profiled in this publication. Many thanks for so willingly sharing with the field reflections about your experiences, ideas, programs, and accomplishments.

—*Merry M. Merryfield*

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Preface

by Merry M. Merryfield

Today's schools face the challenge of preparing young people for a world that is undergoing dramatic change. Cultural diversity and inequities of power have increased with the acceleration of economic, political, environmental, and technological interconnectedness among the world's peoples. Changes in demographics and immigration, the effects of the global assembly line and new technologies on the world's workforce, and population pressures on earth's finite ecological system are contributing to human conflicts locally and globally. Over the last few decades, educators have responded to these challenges by developing new fields of study commonly called multicultural education and global education.

Growing out of different historical contexts, goals, and scholarship, multicultural education and global education are usually situated as separate fields in colleges and universities. Scholars in these fields have felt the pressing need to develop new knowledge, paradigms, and pedagogies within their own specialities. Although each has gained considerable support in schools and in colleges of education over the last 20 years, both fields have been criticized and occasionally attacked by politicians, the public, and scholars in the social sciences, the humanities, and education.

Some teacher educators have been deeply involved in developing these fields of study, and others have worked in applying their ideals, knowledge, and skills within teacher preparation programs, state and district guidelines, and K-12 curricula. As more and more states and districts have mandated both multicultural and global education, teacher educators working with practitioners have recognized linkages between the two fields as they come together in K-12 classrooms. Other teacher educators have found commonalities between the two fields as they have worked with the new NCATE (National Council for Accreditation of Teacher Education) Standards that call for all teacher education programs to include both multicultural and global perspectives (NCATE, 1994, p. 3). Although multicultural and global education remain largely as separate fields within academia, there are efforts to make connections within K-12 teaching and learning.

This publication is the product of an on-going study of how teacher educators in the United States and Canada are bridging the gap between what are commonly called multicultural and global education to prepare teachers for diversity, equity, and interconnectedness in the local community, the nation, and the world. The initial goals of the study were to (1) identify teacher educators who are helping teachers make connections between multicultural education and global education, (2) analyze the characteristics (conceptual and programmatic) of their programs, projects, and other work as they make such connections and (3) examine the characteristics of the teacher educators themselves (their personal and professional backgrounds, knowledge and theoretical frameworks, their experiences, motivation, teaching and research) that influence this work.

Making Connections Between Multicultural and Global Education: Teacher Educators and Teacher Education Programs has been constructed as a resource for the teacher education community in colleges; universities; and schools, colleges, and departments of education. It is pertinent to all subjects and all levels as education that is both multicultural and global belongs in every dimension of schooling. The first part of the book is an essay that synthesizes data collected from 77 teacher educators to address these questions:

1. Why are teacher educators making connections between multicultural and global education?
2. How are such connections being made?
3. What advice do these teacher educators have for others who may be looking for new programmatic approaches, pedagogies, or resources that can help in making such connections or in strengthening ongoing initiatives?

The second part of the book is a collection of profiles written by the teacher educators about their lives and work in multicultural and global education. These teacher educators were nominated by AACTE mem-

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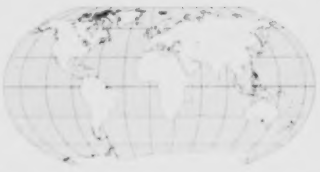
ber institutions and leaders in multicultural and global education as exemplary in the ways in which they are intentionally making connections between multicultural and global education. The profiles provide information on the background of the teacher educators, their conceptualizations of multicultural and global education, lessons they have learned, their recommendations, and resources they are willing to share. The profiles also illustrate efforts in teacher education programs, courses, special projects, professional development schools, research, writing, and curriculum development. In Part III, an annotated list of additional literature, resources, and electronic networks is included to help teacher educators in conceptualization and program implementation.

It is important to note there is remarkable diversity in the lived experiences and thinking of the teacher educators profiled in this book. Their conceptualizations of multicultural education and global education reflect their diversity and the complexities and ambiguities of these fields. It is not the purpose of this book to set forth definitions or even project parameters of these fields but rather to listen and learn from colleagues who are helping K-12 educators make connections between multicultural and global education.

Merry M. Merryfield
Columbus, Ohio
September 1995



PART I

Learning from Current Practice: Looking Across Profiles of Teacher Educators and Teacher Education Programs

by Merry M. Merryfield

Growing out of different historical contexts and goals, multicultural education and global education have developed as separate fields of study. However, as the ideals and knowledge of these fields have been adopted or adapted by the larger education community for K-12 classrooms and preservice teacher education programs, some teacher educators and practitioners have found commonalities and made connections between the two fields. In this section, I draw from data collected from a study of teacher educators and teacher education programs who are engaged in such efforts to explore three questions: (1) Why are teacher educators making connections between multicultural and global education? (2) How are such connections actually made within teacher education? (3) What advice do these teacher educators have for others who may be looking for new programmatic approaches, pedagogy, or resources that can help in initiating such connections or in strengthening on-going programs?

It should be noted that many of the teacher educators profiled in this publication see their work as mainly within either multicultural education or global education. Others see multicultural and global education as related, overlapping or even as a single, holistic component of education. The teacher educators situate multicultural and global education in specific contexts. That is, when teacher educators explain why and how they make connections between multicultural and global education, they usually begin with references to underlying contexts that influence their thinking and actions. Most frequently they draw from four areas: (1) the nature of knowledge in their particular discipline as well as knowledge about teaching and learning, (2) the characteristics of individuals or groups of people by whom they have been influenced or with whom they work, (3) long-term educational, cultural, political, economic, or societal goals, and (4) their own personal and professional experiences, values, and beliefs. These contextual factors are the foundations upon which multicultural and global education are developed and through which they change over time as these fields are dynamic and evolving. Although each person has his or her own unique foundational framework, these teacher educators as a group share many commonalities in their reasons for making connections, their means of doing so, and their advice to colleagues. This part of the book focuses on these commonalities. The profiles in Part II describe individual teacher educators and teacher education programs.

QUESTION 1: Why are teacher educators making connections between multicultural and global education?

Three major categories of explanations emerged from analyses of the teacher educators' answers to the question: why make connections between multicultural and global education? First, there are **universals in being human** and in the goal of bringing about a more just, equitable, and peaceful world. People in communities the world over share the same basic problems and a similar search for improving the human condition. Second, **human diversity** must be addressed in meeting the needs of students, societies, and the world community. Cultural diversity and cultural pluralism are significant at many different levels from one's local neighborhood to the nation, the region, and the world. Third, there is **interconnectedness**. All people (past, present, and future) are connected to other people, and people are interdependent with other species and the finite resources of our planet's ecological system. These three answers to the question are interrelated and even interactive in the ways they affect teacher education programs. Survival of humans, other species, and the planet rests upon people who are educated about, committed to, and willing to act for equity, diversity, and interconnectedness. In the pages that follow, I synthesize the teacher educators responses within each of these

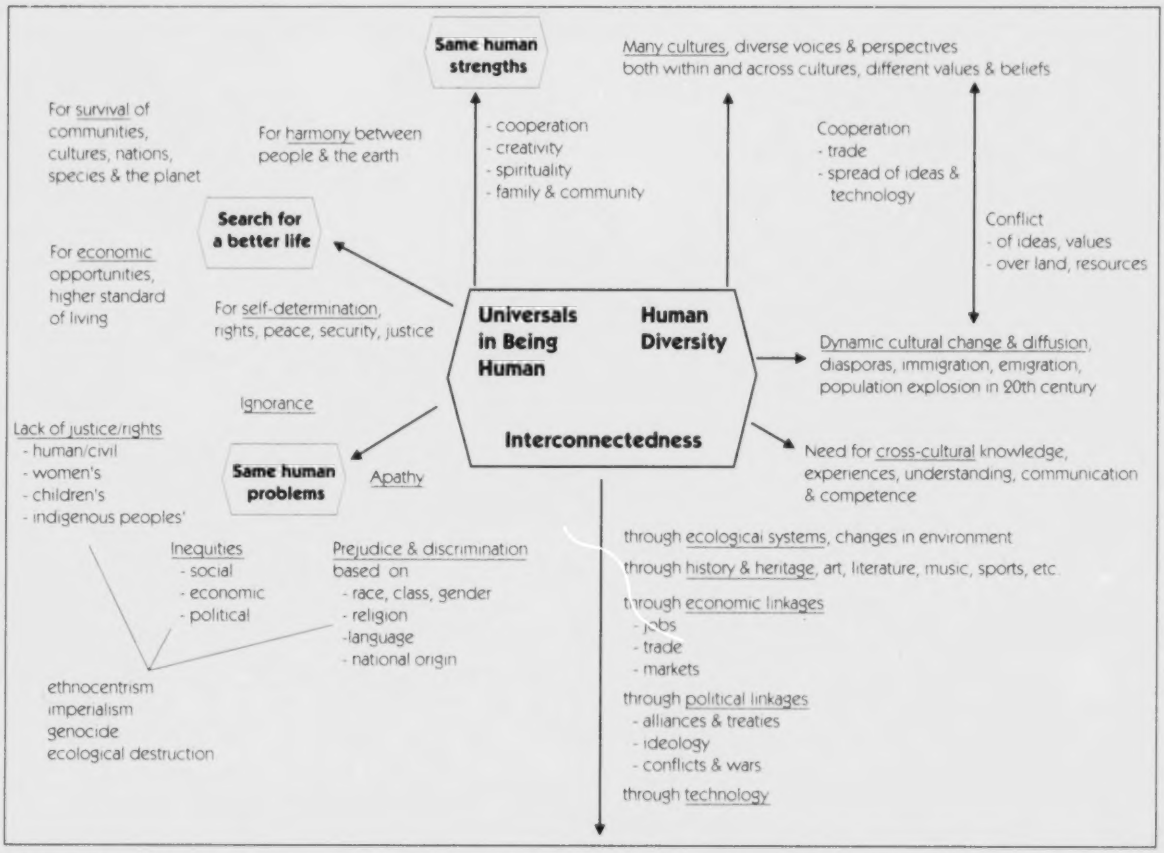


Figure 1: Why are teacher educators making connections between multicultural and global education?

three categories and describe their suggestions and implications for teacher education programs.

Answer 1: People share the same human problems, the same human condition, the same desires for a more just, equitable, and peaceful world. In his profile, David Conrad (University of Vermont) described such connections:

> Global issues of social and economic justice, peace, and the environment are related to local problems of prejudice, discrimination, conflict, violence, and ecological degradation, so it makes sense to link global and multicultural issues. Poverty around the world and poverty in our inner cities and rural areas has some of the same causes and consequences. Both racism in our communities and exploitation of human and natural resources in developing countries are forms of violence that must be addressed.

The teacher educators explained that they make connections because the human problems, conflicts, and issues that they are teaching about are universal as are the goals of social justice and equity. Inequities of power, particularly those related to differences in race, ethnicity, religion, gender, and class, are situated in cultures and nations all over the world. It is important for teachers to understand parallels among the economic, social, political, and linguistic marginalizations in their local community, their nation, and the global community. Prejudice, ignorance, ethnocentrism, stereotyping, bigotry, apathy, and discrimination are human problems that occur in communities locally and globally. Movements for social justice, equity, human rights, and democracy in one community or nation inform and motivate others across the nation or around the world.

In preparing teachers to address these problems, many of those profiled noted that we must help teachers recognize that inequities and marginalization do not stop at national borders; nor are such problems only found in "other" countries of the world that have lower per capita incomes or different types of governments or economies. These are human problems that need to be recognized and addressed both in our local community and in other communities around the world. Some teacher educators use a similar rationale as they teach about rights (human, civil, of indigenous peoples, women, children, etc.) and justice (economic, political, social). Integrating multicultural and global education enriches the curriculum as teachers come to understand the evolving social construction of rights and justice within cultures and across cultures. Teacher education that addresses these problems within both national and global contexts helps teachers understand the universality and potential of the human experience. The universality of both problems and solutions is made more complex by the nature of human diversity. Edward Habrowski (Saint Joseph's College) described such connections in his profile:

> One cannot work for peace unless there is justice. One cannot discuss justice unless one understands the culture, customs, mores, and values of a group of people. Once one has knowledge of a groups' values and traditions, then local and global issues such as injustice, ignorance, bigotry, stereotypes, and poverty may be addressed in both conceptual dialogue and through service-learning projects.

Answer 2: Cultural diversity and cultural pluralism are both local and global. Cultural diversity is a reality that exists on many levels from the local school and community to the nation, region, and world. Many of the teacher educators perceived that all teacher education programs must prepare teachers to teach for cultural diversity since demographic trends are magnified by technological innovations and population pressures that lead to immigration and migration. Multicultural and global education share goals in promoting knowledge of diverse cultures (both differences and similarities to the student's own culture), developing perceptual understanding of the influence of culture on one's own perspectives and worldview as well as the effects of culture on others who are different from oneself. Skills in cultural sensitivity are important both in interacting with people in one's local community and in learning about cultures in other parts of the nation and world. Developing cross-cultural interpersonal and communication skills is essential for effective interaction in today's world, and all teachers should be prepared to live and work in communities that are diverse, complex, and changing.

Cultural knowledge is a prerequisite to addressing the overarching goal of improving the quality of life of people. If teachers are to help the children of people who have little political power or economic resources or people who are suffering from discrimination or oppression they need relevant cultural knowledge and skills.

The inclusion of voices, experiences and actions of marginalized peoples is basic to both fields of study. In preparing teachers for cultural diversity locally and globally, Barbara Gerard (New York City Schools) wrote that teacher educators need to understand "diverse and multiple voices, especially from people who have been living on the margins." Many others described teaching multiple perspectives, diverse values and worldviews, and authentic voices from diverse cultures. Some teacher educators call for cross-cultural (some use the term intercultural) experiential learning throughout programs. Such experiences may occur in the college classroom, in field experiences, or in special projects or programs. Many of the programs profiled in Part II include either elective or required cross-cultural components in North America and other countries. Teacher educators who have relatively homogeneous students have developed partnerships and collaborative projects with school districts and teachers across North America and other countries who can provide cross-cultural learning and mentoring. In their profiles, Mary Harris (Bloomsburg University), James Birrell (Brigham Young University), Victor Martuza (University of Delaware), and Sylvia Stalker (Clarion University) have described different approaches to ensuring that teacher education students have field experiences and substantive learning with people different from themselves. These teacher educators emphasized

differences in culture and class and the effects of marginalization nationally and globally.

Answer 3: Students need to understand their interconnectedness to other people and the planet. Interconnectedness and interdependence are concepts central to both multicultural and global education. Teacher educators see many facets in conceptualizing interconnectedness. There are the historical, cultural, and linguistic connections that link people today with their ancestors and heritages in other parts of the world. Political connections have linked our future to that of refugees fleeing persecution and led to alliances, new coalitions, and forays into protests and peacemaking. There are economic connections that link jobs to regional or world markets and global productivity, and economic connections that bring a wealth of resources, services, and products into our daily lives. In this century, technological advances from telephones to jet travel to FAX machines, satellites, and electronic mail have radically changed the scope and pace of human interconnectedness. The videotaping of the Rodney King beating, FAX communication during the Tiananmen Square demonstrations, and CNN coverage of the breakup of the U.S.S.R. exemplify how technology and increased communication can affect the rights of individuals, political movements, and the global spread of ideas.

Teacher educators prepare teachers to teach about interconnectedness in myriad ways. At Barnard College, Columbia University, Dennis Dalton teaches about resisting racist oppression by connecting the historical and political experiences of Americans with those of people in India. He compares the work of M. K. Gandhi, Martin Luther King Jr., and Malcolm X. Tonya Huber (Wichita State University) uses the "trickster" as a way to emphasize multiple perspectives and connect African, Native American, and Japanese literature. Through Clark Atlanta University's Oral History Project and Archives on Black Education and Educators, Ora Cooks examines experiences of the people of the African diaspora in the study of persistent school and societal issues affecting education.

Interconnectedness relates to building community in our classrooms, programs and colleges, with schools, and within our region and world. Margaret Smith Crocco (Teachers College, Columbia University) wrote that "not only do we have to reinvent a concept of community in this country, but in a nuclear and environmentally challenged world, we need to reinforce a sense of global community as well." Vicki Jacobs (see Harvard Teacher Education Program profile), Fred Rodriguez (University of Kansas), and Merry Merryfield (The Ohio State University) are among those who described school/university collaboration that improves education through connections between multicultural and global perspectives.

Interconnectedness can also mean connecting cultural universals (what people have in common) with cultural diversity. In fact, many teacher educators see human commonalities and cultural differences as intrinsically linked if teachers are to understand the nature of being human and living in social groups.

Together, these three reasons for making connections between multicultural and global education support teacher education that prepares teachers (1) to act from knowledge of universal problems of prejudice and discrimination and work for social justice, equity, and peace; (2) to understand and continue to learn from diverse cultures and promote cross-cultural understanding and community; and (3) to make connections for their students across their local community and their nation with other communities and nations around the world.

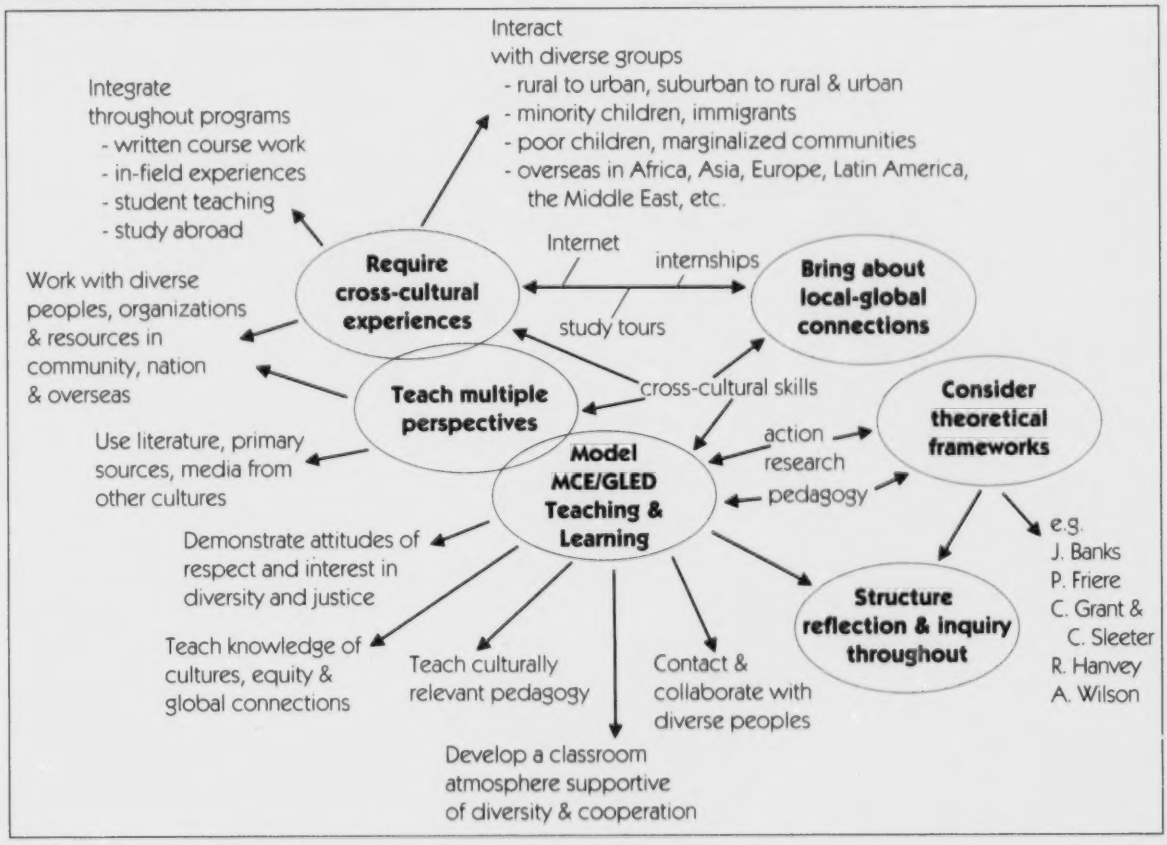
QUESTION 2: How do teacher educators make connections between multicultural and global education?

A major section in each of the profiles focuses on examples of the teacher educators' actual work in linking the two fields. Six major categories or components of teacher education emerged from analyses of the answers to the question: how do you make connections between multicultural and global education? All of the components link pedagogy to content (knowledge, skills, attitudes/values) and action. The component most frequently mentioned was **cross-cultural experience**. Whether situated locally or overseas, structured experiences in which educators learn from interacting within cultures different from their own culture are a major connection between multicultural and global education. Second, related to cross-cultural experiences is the teaching of **multiple perspectives** to understand dif-

ferences within and across cultures, the social construction of worldviews and perspective taking, and the complexity of the human experience over time and space. Third is **making connections**, connections between teachers and diverse cultures in the neighborhood, the community or city, the region, the continent, and the world. Making and sustaining local and global connections with diverse peoples, particularly those marginalized within a national or global system, is a significant part of building the dialogue and community that can lead to conflict management and social justice.

A fourth component of teacher education is **modeling the teaching, learning, and lifestyle** of a person committed to equity, diversity, and interconnectedness. The teacher educator's pedagogy engages teachers in cross-cultural learning and thinking; classroom climate is supportive of diverse ideas and experiences. Collaboration with diverse people and active inquiry into multicultural and global issues are a way of life. A fifth component is theory. **Theoretical frameworks** provide structure for development of program goals, integration of required and optional courses, interdisciplinary connections, and collaboration across campus and within local and global communities. Sixth, a component central to the other five is **reflection**. Reflection begins with knowing oneself, one's culture, and the deconstruction of one's own worldview. In the process of teacher education, reflection builds on cross-cultural experiences, multiple perspectives, local-global connections, modeling, and theory. Reflective practice is the process through which teacher educators and their clients analyze, synthesize and apply new knowledge and skills to their personal and professional lives. Although all these components work synergistically to create cohesion between multicultural and global educa-

Figure 2: How do teacher educators prepare teachers to make connections between multicultural and global education?


Interact
with diverse groups
- rural to urban, suburban to rural & urban
- minority children, immigrants
- poor children, marginalized communities
- overseas in Africa, Asia, Europe, Latin America, the Middle East, etc.
Integrate
throughout programs
- written course work
- in-field experiences
- student teaching
- study abroad
Require cross-cultural experiences
Internet
internships
study tours
Bring about local-global connections
Work with diverse peoples, organizations & resources in community, nation & overseas
Teach multiple perspectives
cross-cultural skills
Consider theoretical frameworks
Use literature, primary sources, media from other cultures
Model MCE/GLED Teaching & Learning
action research
pedagogy
e.g.
J. Banks
P. Friere
C. Grant & C. Sleeter
R. Hanvey
A. Wilson
Demonstrate attitudes of respect and interest in diversity and justice
Structure reflection & inquiry throughout
Teach knowledge of cultures, equity & global connections
Teach culturally relevant pedagogy
Contact & collaborate with diverse peoples
Develop a classroom atmosphere supportive of diversity & cooperation

tion, reflection and reflective inquiry can serve as the critical glue that brings all elements together in a teacher education program. Below I use data from the profiles to describe the six categories.

Answer 1: Require cross-cultural experiences. Approaches to cross-cultural experiential learning include experiences with individuals, schools, and communities. Given the demographics of many teacher education programs, cross-cultural experience often takes middle-class teacher education students into interaction with marginalized children, parents, and communities through teaching, tutoring, or community service. These experiences may be as short as a day or as long as a year's internship. In some programs, such as Elaine Jarchow's at Texas Tech, Joseph Di Cola's at Moorhead State, or Angene Wilson's at the University of Kentucky, student teaching may take place overseas or rural preservice teachers may student teach in urban classrooms. A similarity across many of the programs is that preservice teachers learn both academically and experientially about diversity. They experience schools and students different from their own background as they read the literature on equity and diversity. Such connections between theory and practice are needed to "destabilize students' notions of difference," a goal Gloria Ladson-Billings (University of Wisconsin) described in her program profile. In their profiles, Victor Martuza (University of Delaware) and Christine Bennett (Indiana University) stressed offering different options and intensities in cross-cultural experiences from relatively brief explorations to in-depth study and immersion. Cross-cultural experiential learning must meet each individual's needs, and many programs have a menu of options for places, cultures, and type of experience. To sustain opportunities for cross-cultural experiential learning over time, teacher educators develop collaborative relationships with teachers, school districts, communities, institutions, and organizations around the world.

Answer 2: Teach multiple perspectives. Teacher educators want their teachers to understand 'perspective,' including the social process of how humans develop perspectives, the relationship between perspective taking and a person's values, experience and knowledge, and the relationship between a teacher or student's perspectives and teaching and learning. Multiple perspectives are needed to understand complex human issues and problems. Doni Kobus (California State University, Stanislaus) wrote of addressing the issues of equity and human rights through multiple perspectives. Valerie Pang (San Diego State University) described her use of literature to study multiple perspectives within her issue-centered approach to immigration and racism. Teacher educators use primary sources (such as biographies, letters, speeches, documents such as the Universal Declaration of Human Rights) and literature (fiction and nonfiction), film and videos, new technologies (electronic mail, listservers) and resource people in their modeling of approaches to infusing multiple perspectives into their disciplines and K-12 curricula.

Teaching through multiple perspectives can raise issues of authenticity, voice, and ethics. Roland Case (see profile, Simon Fraser University) explained how he brings together multiple perspectives, pedagogy, and reflection:

> In a graduate course on global education, students consider the appropriation of voice—whether those who are not members of a cultural group have a right to speak for or about that culture. Students examine their responsibilities as educators when communicating about other cultures.

Answer 3: Bring about local/global connections and collaboration; connect teachers with diverse cultures and communities. In many programs, teacher educators make connections across communities and cultures that place value on both cultural universals—the commonalities that humans share—and cultural diversity. Sandra Fradd (University of Miami) explained that she selects such human characteristics as paying respect, child rearing, and decision- making to examine and compare local and global cultures. An examination of topics such as privilege, women's roles, jobs, or land use can help students understand local-global relationships, cooperation, and conflict.

In another approach to local/global connections, Sandra Fradd's bilingual and ESOL teachers worked as interpreters and assistants with Americans and people from other countries during the Summit of the Americas in Miami in 1994. Other teachers in her program developed instructional materials about the summit in different languages for use in area schools.

The students of Lois Meyer (San Francisco State University) have compared learning materials produced in Latin America under the direction of official government secretariats of education with other materials produced in popular schools. After analyzing community values, home and family resources, processes of curriculum development and socioeconomic messages, her students worked cooperatively to develop thematic units appropriate for a school in El Salvador and later delivered the materials to the popular teachers of Las Vueltas, San Francisco's sister city in El Salvador.

Connections can be made from inequities and the status quo of the world scene to realities of local schools and even classroom teaching. Sarah McCarthey (University of Texas at Austin) has her students examine relationships between differences in economic resources and political systems and poverty and injustice throughout the world, within the United States and ramifications within local schools. She noted that:

> It is important for students to see the ways in which macro- political and economic issues play out in micro-political settings such as classrooms. Understanding these connections holds promise for changing some of the unjust and inhumane systems and creating more equitable and humane contexts for all people.

Answer 4: Model the teaching, learning, and lifestyle of a person committed to equity, diversity, and interconnectedness. Many of the teacher educators expressed concerns that they and their colleagues model the knowledge, skills, attitudes, and behaviors of multiculturalism and globalism both in the sense of pedagogy (teaching that exemplifies these fields) and lifestyle (living a life that reflects relevant values and behaviors). Modeling includes developing a classroom atmosphere that is inclusive and supportive of diversity. In their program profile, Graham Pike and David Selby (University of Toronto) pointed to:

> The importance of congruence between course 'messages' (e.g., rights, respectivefulness, equality of consideration, participation, empowerment, respect for diversity) and the style and ethos of the course. The centrality of interactive learning approaches to global education programs and the importance of employing a diversity of teaching and learning styles in the classroom... The importance of creating a convivial classroom climate, a 'friendly classroom for a small planet,' so that the big (personal and professional) challenges that emerge can be confronted openly and honestly in a context of security and mutual support.

Connections are made between home and school, between the cultures of the students and the content under study. Students and teachers are actively engaged in learning, cooperation, collaboration, and conflict resolution. They take part in experiences with diversity in their community and explore their connections with people in other parts of the world.

Rodney Clarken (Northern Michigan University) and Leslie Drummond (Tennessee State University) wrote of their efforts in demonstrating through teaching and learning the values, skills, and ethics of multicultural and global education. Controversies and differences in perspective are considered part of the learning experiences, as is the ability to learn from conflicts. Teacher educators model multicultural and global perspectives by co-teaching with people different from themselves (see Angene Wilson's profiles, University of Kentucky) and creating forums for voices from the margin, both from groups marginalized in the local community and nations that are marginalized in the world community (see Merry Merryfield's profiles, Ohio State University).

Some teacher educators use thematic, interdisciplinary units to address diversity, equity, and interconnectedness through students' curriculum planning or field experiences. Celia Oyler (Syracuse University) uses themes such as "Fighting for Our Rights," "Seeking Refuge," "Creating a Peaceful Planet," and "People Make Revolutions." David Conrad and David Shiman (University of Vermont) described their examination of themes of racism, sexism, militarism, and environmental degradation. Leah Stambler (Western Connecticut State University) requires her students to create a curriculum module integrated with multicultural and global perspectives.

Answer 5: Consider theoretical frameworks.

Instead of simply adding a multicultural or global lesson or assignment to a conventional course or program, most teacher educators profiled in this book have chosen to ground their programs, classes, projects, or research within theories of multicultural and global education. Some have chosen a particular scholar's work, such as that of James Banks, Paulo Friere, Robert Hanvey, Cameron McCarthy, Anna Ochoa, Christine Sleeter, and Carl Grant. Others mention several scholars' ideas as they describe the philosophy or goals of their programs. Christine Bennett (Indiana University), Ken Cushner (Kent State University), Doni Kobus (California State University, Stanislaus), Angene Wilson (University of Kentucky), and others profiled here have published their conceptualizations of education that encompasses both multicultural and global perspectives and goals.

Answer 6: Structure reflection and reflective inquiry. The process of learning about other cultures usually begins with learning about oneself. On-going reflection on one's own identity, meaning-making, and perspectives appears to go hand-in-hand with both multicultural and global education. Many of the teacher educators described ways in which they and their students examine themselves and their lived experiences. Cultural autobiographies, cultural/linguistic histories, and personal timelines can be catalysts for reflection. The processes of journaling, group discussions, or debriefings of simulated or real experiences can bring about profound reflections for individuals or an entire class. The key to constructing assignments or activities that effect reflection may be in creating cultural consciousness so that teachers recognize that the reflective process is one component of effective teaching and learning. Eileen Cunningham (St. Thomas Aquinas College) described how she sees the interaction between classroom climate, reflection, and long-term goals:

> The classroom environment must be non-threatening. Reflective writing and small-group discussions are necessary prior to large-group discussions. Students need to decide what personal ideas they want to share and the depth at which they want to share them. However, it is understood that articulating ideas, observations, concerns, hopes, and dreams is absolutely essential for envisioning a future in which the promises and potential of a democracy can be realized.

Together, these six components provide a pedagogy for preparing teachers to make connections between multicultural and global education. Teacher educators can provide cross-cultural experiences, teach multiple perspectives, facilitate making local and global connections, model multicultural and global teaching and learning behaviors, build from theoretical frameworks, and structure reflection and reflective inquiry.

QUESTION 3: What advice do teacher educators have for others in the field who may be looking for new programmatic approaches, pedagogy, or resources that can help in initiating such connections or in strengthening on-going programs?

In answering this question, the teacher educators offered advice for the professional development of teacher educators and advice for developing or improving programs for K-12 educators. Most of the categories of responses under these two major headings are related to the other questions of why and how described above. In professional development for teacher educators, recommendations focused again on cross-cultural learning through a wide variety of methods and across diverse populations. Other advice centered on getting involved in both local and global communities to bring about long-term cross- cultural learning and on-going experiences with cultural diversity, social justice, and equity. Reading is a major category of advice as most of those profiled recommended readings that range from theoretical works to children's literature. Films, videos, and plays can contribute to professional development and to programs for K-12 educators. Reflection is discussed as critical for learning, growing, and expanding teacher educators' "comfort levels" and knowledge.

In program development, many of those profiled suggest that teacher educators build a culturally diverse learning community within and across teacher education programs that includes school/university collaboration, resource people and organizations in the local community or city, and linkages with people and institutions overseas.

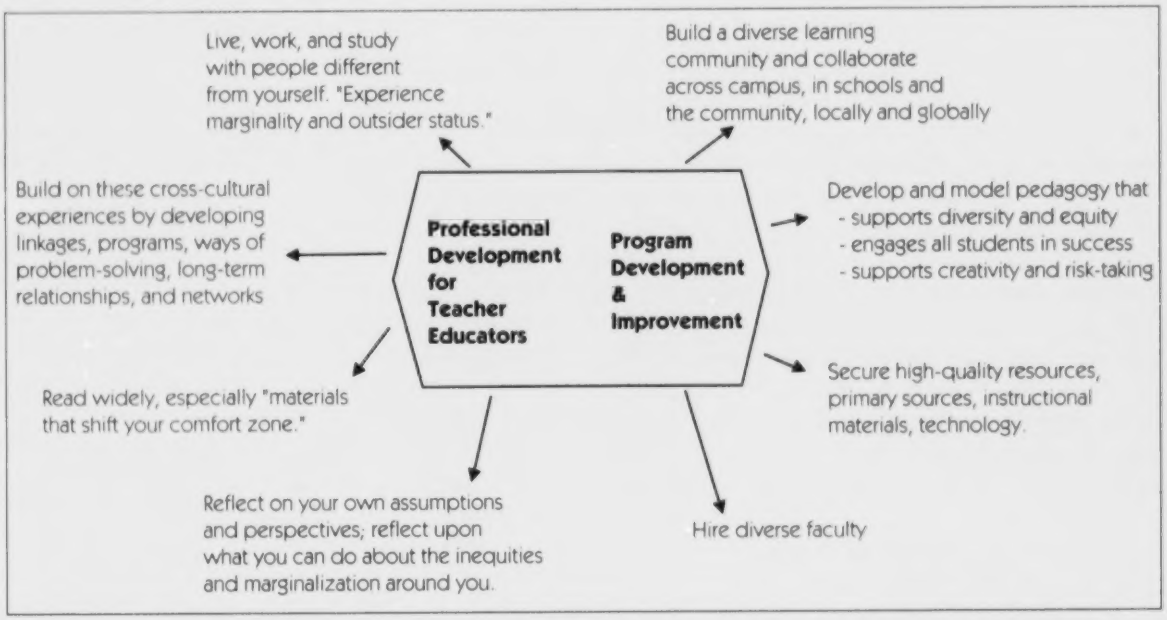

Live, work, and study with people different from yourself. "Experience marginality and outsider status."
Build a diverse learning community and collaborate across campus, in schools and the community, locally and globally
Build on these cross-cultural experiences by developing linkages, programs, ways of problem-solving, long-term relationships, and networks
Professional Development for Teacher Educators
Program Development & Improvement
Develop and model pedagogy that
- supports diversity and equity
- engages all students in success
- supports creativity and risk-taking
Read widely, especially "materials that shift your comfort zone."
Secure high-quality resources, primary sources, instructional materials, technology.
Reflect on your own assumptions and perspectives; reflect upon what you can do about the inequities and marginalization around you.
Hire diverse faculty

Figure 3: What advice and recommendations do teacher educators have for colleagues?

Second, the program's various approaches to pedagogy should meet the needs of diverse learners, sustain cross-cultural interaction, engage all students and teachers, and support risk-taking and creativity. Finally, teacher educators must provide high-quality resources and instructional materials for educators that exemplify multicultural and global education (such as simulations for cross-cultural learning, literature for multiple perspectives, inquiry projects for local-global connections, and so forth).

Answer 1: Teacher educators need to develop and extend their own knowledge and experiences locally and globally through sustained interactions with people different from themselves and work that addresses social justice and equity. Almost every profile recommends cross-cultural experiences, and many speak to immersion or living in the midst of people who are in some ways quite different from oneself whether by race/ethnicity, national origin, language, or socio-economic level. Charlotte Anderson (Education for Global Involvement) advised teacher educators to "purposely put yourself in contexts that are unfamiliar to you and in which you are uncomfortable" to learn about ourselves and others. Lois Meyer (San Francisco State University) recommended involvement in poverty-stricken or culturally diverse communities to develop personal and human connections and understandings. Kathy Bickmore (University of Toronto) suggested teacher educators need to "experience marginality and outsider status" to develop empathy, knowledge, and skills for preparing teachers to teach for cultural, linguistic and economic diversity. José Bourget (College of Saint Benedict/St. John's University) noted that "being in the vicinity of differentness is good (through films, books and other means), but being part of the action is even better."

A second part of teacher educators' professional development builds on these cross-cultural experiences to develop or extend new relationships with people locally and globally. Multicultural and global educators build local, national, and global networks with people, schools, institutions, and organizations that continue to teach them about cultures, social justice, and interconnectedness. Many of the profiles tell us to get involved in addressing problems in our neighborhoods and in other countries through research, community service, or other professional work. Deborah Wei (School District of Philadelphia) described approaches locally and globally. She has developed linkages between Philadelphia's Bodine High School and Hong Kong through a project that integrated staff development

for teachers and seminars for the high school students. During the summer of 1995, Wei went to Hong Kong to explore opportunities for further collaboration with her school district. Her advice to teacher educators also focused on meaningful connections locally to one's own cultural group:

> Become actively involved in your community (in my case, the Asian American community) in terms of addressing issues of social justice. Social justice education, to me, is the crux of multicultural education. Active community involvement has helped me to broaden my perspective and to stay rooted in the needs of my community. This translates into the lessons I develop and teach around issues of multicultural education in a way that 'book' learning could never do.

Audrey Wright (Central Missouri State University) has developed a collaborative project with Växjö University in Sweden to bring multicultural and global connections into the lives of people at both institutions. Over the last 15 years, Walter Enloe (Hamline University) has worked with the Toyota Study Group for Intercultural Experience and David Willis and Yasuko Minoura in researching the concept of "worldmindedness" in local and international school settings.

Along with experiential learning, most teacher educators also recommend reading literature and popular press from other cultures, seminal works in multicultural and global education, and both fiction and nonfiction that provide cultural insights. Nancy Ritsko (Clark Atlanta University) recommended that teacher educators "read materials that shift your comfort zone of thinking about your own culture, family, and origins. Read anything and everything that contributes to a paradigm shift so that your comfortable stance grows and changes." Some teacher educators recommended videos and films (publications and media are listed in most profiles).

Reflection is essential if teacher educators are to make the most of their cross-cultural learning within both personal and professional growth and development. We have to analyze our reactions to diverse settings and marginalization, examine the process of learning cultural norms and dealing with our own ignorance, discomfort, or fear. In many of the profiles, teacher educators refer to what they have learned by purposeful reflection about themselves, others, and the social construction of meaning.

Answer 2: In developing and improving programs, teacher educators need to build diverse and supportive learning communities locally and globally and teach with pedagogy and instructional materials that meet the needs of learners and goals of diversity, equity, and interconnectedness. The recommendations build on the pedagogy discussed under the second question previously and reiterate the need for community-building as method. Building a learning community within teacher education is complex and time-consuming. However, if teacher educators are committed to multicultural and global education, they usually find that community-building, cross-cultural collaboration, and interconnectedness are synergistic in their work. Building a learning community that connects multicultural and global may include school/university collaboration as in professional development schools and networks, cooperative projects with area studies centers on campus or community agencies or cultural centers, and exchange programs with institutions in parts of the city, state, or province, nation, or other countries. In her program profile, Elsie Begler (San Diego State University) described how her Building Bridges program works in long-term, collaborative relationships with schools and teachers to link professional development, curriculum improvement, and human relations issues "in ways that build more visible and enduring bridges between the study of cultures abroad and the development of positive attitudes and behaviors towards cultural and racial diversity at home."

New technologies are dramatically expanding possibilities such as electronic networks or listservs on issues of educational equality, peace, ecology, and other concerns (see e-mail listservs and networks in Part III). In her program profile, Margaret Deitrich (Austin Peay State University) explained how the integration of electronic networks and listservers into coursework has helped education students in Tennessee discuss educational issues with other education majors and teachers around the world as electronic "key pals." Underlying efforts in building new communities and approaches to col-

laboration is the recognized need to work with and learn from others (particularly those different from oneself and people in marginalized groups) to provide cross-cultural learning and authentic experiences in effecting social justice and equity.

Technology can also be used to teach about global distribution of wealth, the effects of international trade and markets, and peoples' pursuit of equity. Jim Greenlaw (University of Regina) wrote:

> The work on the Internet which I do with high school students and teachers, therefore, is not so much intended to show them how wonderful this new technology is at bringing people around the world together to learn about each other as it is intended to sensitize them to the problems that exist in the world due to imperialist oppression. People who live in poverty, for instance, rarely have access to the Internet.

Recommendations for pedagogy are characterized as inclusive, collaborative, cross-cultural, and interdisciplinary. Many teacher educators also noted that the human and material resources needed to provide knowledge and experiences with diversity, equity, and interconnectedness cannot be easily separated from methods of teaching. Audrey Wright (Central Missouri State University) noted how her international students "broaden the perspectives of the local group." She uses "cooperative transformative learning groups" to help her American and international students "understand and change reality" through reflection and action research. Barbara Gerard (New York City Schools) also recommended action research as pedagogy and advocated a learning environment that brings together students and teachers to study diversity and construct education for social justice. She calls for methods that "empower teacher educators to challenge the social reconstruction of knowledge and help their students understand the world."

Many of the teacher educators bring together the goals of modeling good multicultural and global education with recommendations for pedagogy and transformation of courses and schools. In his program profile, James Greenlaw (University of Regina) explained:

> Although most preservice English teachers recognize the importance of expanding the literary canon to include multicultural and world literature and to provide students with new methods of reading and writing across cultures, most people teaching English in high schools at the present time feel ill-prepared to make these changes to their own reading and teaching repertoires. Without making these changes, however, it will continue to be difficult for teachers to meet the intellectual and emotional needs of their students who live in a multicultural and global community in which they must know how to examine critically Eurocentric and patriarchal assumptions about difference in order to be able to oppose social injustice, sexism, racism, and imperialism throughout the rest of their lives. The lesson my preservice students and I have been learning, therefore, is that it is not good enough to know oneself how to teach literature from a postcolonial perspective, but that it is also necessary to work to change a system in which multicultural and world literatures are not on the approved textbook list, in which some parents are insisting that teachers get 'back to the basics' by teaching nothing but Shakespeare and Hemingway, and in which students who are fighting with one another in the streets do not have the opportunity to talk with each other in the classroom about their different backgrounds with the help of good books and sensitive teachers to mediate the discussions.

Human and material resources are critical if teacher education programs are to lead in such transformations in multicultural and global education. In her program profile, Mary Harris (Bloomsburg University) listed numerous resources she uses in addressing such topics as equity as a global issue, rethinking Columbus, bilingual education, multiple perspectives, and prejudice and discrimination in a multiethnic society and multinational world. Among them are resource persons (to interview, interact with, listen to, collaborate with), primary sources and many types of literature, simulations, media and other print materials (from newspapers to film), and access to classrooms and individual K-12 students.

Dennis Krebs, Claudia Crump, and Carolyn

Diener (Indiana University, Southeast) have developed a Center for Cultural Resources to provide resource kits that teacher education students and local teachers may borrow. The kits include artifacts, readings, audiovisual materials and other hands-on items on many cultures to provide high-quality knowledge and eliminate stereotypes. The kits were developed around 12 organizing themes such as life experiences, needs, aesthetics, institutions/leaders, and producers/consumers. Brenda Randolph (Africa Access), formerly the director of the African Studies Resource Center at Howard University, has developed two publications to help teachers identify and critique materials on Africa from Western and African authors and publishers. If American teachers are to teach multiple perspectives, particularly those from areas of the world that are marginalized globally, teacher educators need to help prepare their students to find and evaluate authors and publishers from other cultures and perspectives.

Professional development for teacher educators and on-going program development in multicultural and global education go hand-in-hand. As teacher educators expand their knowledge, skills, and experiences with diversity and equity in their local communities and through connections with people around the world, they also build learning communities and collaborative networks for their students and teachers, experiment with new methods and adopt new materials.

These and the other recommendations in the profiles that follow provide many substantive approaches to making connections between multicultural and global education. The teacher educators profiled in this book come from diverse backgrounds and articulate many conceptualizations of these fields. At times, they disagree about issues and practice within multicultural and global education. Yet there are some important commonalities that bring multicultural and global educators together. Margarita Calderón (Johns Hopkins University) provided an excellent rationale for strengthening connections between multicultural education and global education in teacher education.

> How can we understand people abroad if we don't attempt to understand people at home? How can we respect others' rights, privileges, and way of life if we don't respect those in our own country? As the North American Free Trade Agreement (NAFTA) impacts our business relations with countries in our continent, what is our role as educators within these relationships? How do we prepare educators and students to effectively function in a global society and in our immediate community? These are but a few of the questions that need to be considered as we connect to a global economy.

With the complexity of preparing teachers for the dynamic changes of the 21st century, it is essential that teacher educators in multicultural and global education find ways to work together. The profiles in Part II provide some valid conceptual and programmatic connections between the fields. As state and local mandates increasingly hold K-12 educators accountable for teaching multicultural and global education in their classrooms, teacher educators must respond to teachers' needs and help them to meet the challenges of diversity and equity in an interconnected world.

PART II

Profiles of Teacher Educators and Teacher Education Programs by Country and Province/State

CANADA – *British Columbia*

Research and Development in Global Studies

Faculty of Education
Simon Fraser University
Burnaby, British Columbia V5A 1S6
CANADA

TELEPHONE: 604/291-3745
FAX: 604/291-3203
E-MAIL: Roland_Case@sfu.ca

Contact Persons: Roland Case, Simon Fraser University, Michael Grant (Malaspina University College), Walter Werner (University of British Columbia), Robert Fowler and Mary-Wynne Ashford (University of Victoria)

Conceptualizations

Multicultural education identifies a wide range of educational efforts to increase understanding and acceptance of the cultural diversity within society and to promote the ability of members of all cultural groups to pursue their individual and collective interests in a satisfying and ethically responsible manner.

Global education is an equally broad term identifying a range of educational efforts to increase understanding of and responsibility for the international implications/consequences of individual and collective actions.

Multicultural education and global education overlap in that many multicultural concerns have global implications, and many global concerns have cultural implications. Global/multicultural topics include immigration, race relations, cultural identity and preservation, cross-cultural understanding. (Global education is broader than multicultural education in that it includes environment, development and human rights issues beyond those dealing with cultural matters. Conversely, some multicultural concerns—those focusing exclusively on the domestic dimensions of cross-cultural living—are, by definition, outside the realm of global education.)

Examples of Program Connections Between Multicultural and Global Education

In a graduate course on global education, students consider the appropriation of voice—whether those who are not members of a cultural group have a right to speak for or about that culture. Students examine their responsibilities as educators when communicating about other cultures.

In an undergraduate social studies methods course, students learn to infuse global and multicultural elements into lessons that they have taught previously.

Students are encouraged to see the concept of point of view—and other closely related notions of open-mindedness, fair-mindedness, and empathy—as central ideas in educating citizens.

Students are afforded opportunities to study in Pacific Rim countries as a way of increasing their understanding of many of the immigrant children they will teach in British Columbia.

Lessons Learned

There is considerable "fuzziness" among student teachers (and teacher educators) about the goals of multicultural and global education. Much of what passes for multicultural/global education may be of little value. For example, saying that some Africans live in huts or that Japanese people eat raw fish may not alter condescending or negative attitudes towards these people. It is imperative that educators be able to distinguish superficial efforts from those multicultural/global education activities that are likely to make a difference.

Student teachers (and teacher educators) must not view global and multicultural education as curricular "add-ons." They are better viewed as lenses or approaches to the teaching of any subject matter, and students need instruction in suffusing their teaching activities with multicultural/global dimensions.

There is no best way to promote understanding of global/multicultural education among student teachers and teacher educators. Efforts should be mounted on varied fronts, including dedicated courses at both the graduate and undergraduate levels, infusion in various methods courses, special workshops or conferences, independent study pro-

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grams, exchange opportunities, and curriculum development and research projects.

Willing to Share

Since 1987, RDGS has published 30 discussion papers on a wide range of practical and theoretical issues. These occasional papers include course outlines, bibliographies, resource analyses, and implementation and conceptual studies.

RDGS has published four monographs on globalizing teacher education programs in the following areas: mathematics/science education, fine arts, language arts, and social studies.

A free publications list is available. Publications are available at nominal costs.

CANADA – Ontario

Kathy Bickmore

Faculty of Education, University of Toronto
371 Bloor Street West
Toronto, Ontario M5S 2R7
CANADA

TELEPHONE: 416/978-6153
FAX: 416/971-2701
E-MAIL: K_bickmore@tednet.feut.utoronto.ca

Background

I grew up as a misfit kid during a boundary-crossing era: civil rights, anti-war, and environmental movements, instant mass communications, outer-space images of the whole green Earth, and feminisms are entwined in my consciousness. Early experiences as a community activist/educator with Alternatives to Violence, Women Against Violence Against Women, and many peace and justice efforts showed me the power of education to open possibilities for self-determination and for learning to get along.

I've had the privilege to have a few international experiences—as an exchange student in France, as a volunteer and then researcher in Mexico City, as a brief visitor to Germany and Czechoslovakia during an amazing time, and now as a resident of Canada—but I have also found such experiences (for myself and others) closer to home. Unfortunately, we don't all have the resources to travel as we might like.

Surely I have learned as much from sustained interactions with "neighbors" whose formative experiences were different from mine—for example, studying international development with students from around the world, working with temporary residents of domestic violence shelters, or teaching urban public school students from a breathtaking range of backgrounds. A little bit of cross-cultural experience opens the way for more, building the motivations as well as the understandings that shape my personal/professional life, learning, teaching and writing.

Why Make Connections Between Multicultural and Global Education?

There are important differences in kind as well as in scale between local and international cross-cultural phenomena, but the processes we go through to LEARN culture-crossing perspectives, ideas, and skills seem remarkably similar. For me, a key idea is CONFLICT in the sense of viewpoints, interests, needs that are partially or completely incompatible. By definition, different cultures conflict as they shape people's behaviors and beliefs differently.

North American multicultural and global education efforts emerged historically from different social groups/movements. One of the things I appreciate about multicultural education, rooted as it is in the civil rights movement, is its willingness to confront questions of conflict and justice: plain information about "other" cultures, purged of viewpoint and controversy, is not enough. Really "getting" the idea that truth is complicated, that people(s) legitimately and perpetually have different ways of knowing, is very often the spark that enables real learning and change. Confronting conflict provokes movement, both psychologically (e.g., Piaget, Festinger) and socially (e.g., Marx, Dewey, Freire).

Cross-cultural encounters can also help people to see crucial aspects of our own cultures that are otherwise invisible (especially to individualistic North Americans). To do anything substantial about equity and justice, people need to "see" the invisible boundaries of social structures and institutions that contribute to individual differences in privilegê: in this learning effort, there is no substitute for the power of comparison, contrast, and "trying on another person's shoes." More than ever in this small world, where immigration and vital resource needs blur the boundaries, people's positive connections with "others" from far away can serve as a crucial bridge to appreciating their neighbors (and vice versa).

Examples from My Work

When I lead classes or workshops related to curriculum and teaching, the participants bring cross-cultural viewpoints and conflicts to bear on every major idea we consider. For example, if we read John Dewey's or Paulo Freire's work about organiz-

ing curriculum around the students' communities and interests, then we also read work such as Lisa Delpit's, Myra and David Sadkers', or Jean Anyon's, to raise questions regarding WHOSE voices/interests are heard when "the students" in a diverse group speak up. Or if we read Jerome Bruner's work about organizing curriculum around conceptually-structured subject matter, then we also read work such as Cameron McCarthy's, Janice Streitmatter's, or James Banks', to raise questions about WHOSE concerns are elevated to the status of key ideas or basic knowledge. Contrasting viewpoints (for example, "devil's advocate" and "author's advocate," or different authors' viewpoints) also are built into group problem-solving exercises, and all learners take turns presenting their responses and "case study" experiences for discussion.

Social studies methods and comparative/international education courses are great opportunities to connect the perspectives of diverse individuals to the social "foundations" of education and citizenship. One way I do this is by inviting students to read (and share/compare) international and cross-cultural fiction, testimonials, and autobiographies. Unlike a textbook, a first-person story makes no pretense of telling the whole truth: it steers us away from narrow "ranking" comparisons among groups or nations and toward the vivid complexities of choice that go into planning and participating in imperfect educational endeavors. I wish every teacher had an opportunity to study comparative education during their professional development, as a way to (as Frederick Erickson put it) "make the familiar strange:" exposing one's own assumptions, by seeing how things can be done otherwise, creates a lot of space for learning.

My research and writing also rely heavily on the insights arising from cross-cultural awareness and commitment to human rights/equity. Being relatively new in the academic world, I'm just getting started, learning how to learn about many of these questions. For example, I have been interested in how raising conflicting perspectives in the classroom can have contradictory effects on various students in a group: sometimes, putting contrasting viewpoints on the floor may give a wide range of participants a chance and a reason to join the conversation. Other times, it may be the lowest-status participants—newer immigrants, people with minority sexual orientations, some of the girls or women, victims of violence—who are disproportionately put down (or silenced) for raising unpopular views. On the other side of the same coin, I have been interested in (curricular or extracurricular) educational settings where diverse kids, especially young women, get opportunities to use/develop their leadership and problem-solving capacities, especially in peacemaking, anti-bias, and other community-building efforts.

Recommendations

There are lots of ways to experience marginality or outsider status, and thus to (perhaps) develop empathy and skills for handling and savoring international interdependence and cultural differences. For example, learn another language. Listen to people who have lived experiences you haven't. Travel if you can—near, avoiding the highway bypasses, or far, avoiding the made-for-America tourist enclaves.

Readings: Find those biography and fiction-in-translation shelves at the libraries and independent bookshops, and read, especially what people have to say for themselves in their own words. Some of my favorite such stories, that deal with equity and/or cross- cultural issues in international settings: Rigoberta Menchu's autobiography (Guatemala), Leslie Marmon Silko's *Ceremony* (Laguna Pueblo), Carolina Maria de Jesus' *Child of the Dark* (Brazil, urban slum), Rachel de Queiroz' *The Three Marias* (Brazil, rural boarding school), Carlos Fuentes' *The Good Conscience* (Mexico), Simone Schwarz-Bart's *Between Two Worlds* (Guadeloupe), James Ngugi's *Weep Not, Child* (Kenya), Mariama Bâ's *So Long A Letter* (Senegal, a female view), Chinua Achebe's *Things Fall Apart* (Nigeria, a male view), Buchi Emecheta's *Second Class Citizen* (Nigeria & England, a female view), Camara Laye's *The Dark Child* (Guinea), Bessie Head's *Maru* (Botswana), R. K. Narayan's *The Painter Of Signs* (India), Nawal El Saadawi's *Memoirs of a Woman Doctor* (Egypt, a female view), Naguib Mahfouz' *Autumn Quail* (Egypt, a male view), Ari Siletz' *The Mullah With No Legs* (Iran), and Vera Gissing's *Pearls of Childhood* (Czechoslovakia & Britain during World War II).

CANADA – Ontario

Graham Pike

Co-Director, International Institute for Global Education
Faculty of Education
University of Toronto
371 Bloor Street West
Toronto, Ontario M5S 2R7
CANADA

TELEPHONE: 416/978-1863
FAX: 416/978-4612
E-MAIL: gpike@vm.utcc.utoronto.ca

Background

As a world studies teacher and teacher educator in the United Kingdom during the 1970s and 1980s, I was influenced by the holistic philosophy and integrative potential of the world studies movement as it grappled with and tried to give coherence to the overlaps and similarities between a number of emerging and contiguous fields — development education, environmental education, futures education, gender education, human rights education, multicultural and anti-racist education, peace education.

Seminal to my own conceptual thinking was the ongoing debate, often heated, between proponents of world studies and those of anti-racist education as we struggled to reconcile apparent contradictions between a liberal respect for cultural diversity and a more radical commitment to equality. Of particular interest to me were the teaching and learning processes that enabled students to comprehend issues of injustice, discrimination and prejudice in both cognitive and affective domains. I found interactive and experiential learning approaches to be very effective, especially in predominantly monocultural environments.

As a co-developer and facilitator of the University of York's Diploma in Global and Multicultural Education, a two-year, part-time, professional qualification for teachers, I attempted to blend insights from the related fields mentioned above in synergistic ways. For example, classes in environmental education would explore the concept and practice of environmental racism. When discussing issues of inequality, we would link gender, race, and class. Structural racism would feature in an explanation of the concept of negative peace. Throughout the course, multiple perspectives on global issues, including those of indigenous peoples, would be the focus of discussion through interactive learning approaches.

Since moving to Toronto in 1992, I have continued to seek ways of implementing holistically the diverse elements of global education in both preservice and inservice education in what the United Nations describes as 'the most culturally diverse city in the world.' In such a vibrant social context, it would be entirely artificial to force a distinction between "global" and "multicultural" issues.

My work with UNICEF in the Middle East and with ministries of education in many countries on the implementation of global education has added a powerfully enriching dimension. In the sensitive encounter between Western models of global education and Islamic thought and practice, any atomistic notions about separate fields of education are quickly shattered through informative dialogue and personal discovery.

Why Make Connections Between Multicultural and Global Education?

I would rather rephrase the question: in an interdependent world system, can there be a coherent and profound rationale that argues for their separateness as fields of education? I find it conceptually impossible to envision a complete model of global education that does not address issues of discrimination, inequality and prejudice, *inter alia*, at both local and global levels. Likewise, multicultural education that is blind to the multiple impacts of global systems is wholly inadequate for informing and empowering students from diverse cultural, political, and economic backgrounds.

Examples from My Work

The model of global education that informs my work stresses interconnectedness between all global issues at all levels, local to global; between past, present and future; between personal transformation and social change. Working on the holographic principle, any entry or starting point (e.g., environmental concern or gender inequality) can provide the springboard for exploring a range of interconnected paths. Thus, in all my teaching at both preservice and inservice levels, I challenge students and colleagues to seek out connections, to view reality holistically.

In one classic activity, "Woolly Thinking," participants are asked to explore links and relationships between 10 or 12 global problems. Once identified, these connections are made concrete by physically linking selected participants with colored yarn. The multicolored, interactive spider's web so formed is a long-remembered visual symbol of the systemic nature of the contemporary world.

I use and encourage multiple perspectives on any issue to challenge students' present assumptions and dominant paradigms. The diversity of students' viewpoints, backgrounds, and experiences is teased out within a secure learning environment through participatory learning approaches and is enriched through classroom simulations, film, or literature that present radically different perspectives. The aim, in line with Robert Hanvey's concept of perspective consciousness, is to help students understand that they, as individuals, have a particular worldview that is not universally shared, and, if applied uncritically, can be limiting of their own and others' potential.

In my writing and curriculum development, I have tried to illustrate interrelationships between proximate fields within social and political education. Concepts such as culture, diversity equality, and prejudice are explored within many of the learning activities and programs I have developed. My research focuses on the variety of models of global education (from the subject-oriented to the thematically-integrated) found in different countries and on teachers' perceptions that are derived from these models.

Recommendations

The ability to think holistically, to seek and perceive connections, patterns, and relationships between ideas and experiences is fundamental to the development of an integrative philosophy of education. The mind-expanding theories of leading-edge scientists and the discomposing insights of non-Western writers can help us break free from the limited and harmful visions, derived from 18th-century mechanistic paradigms, that still pervade our understanding of ourselves and our relationships with the Earth.

"Shock" experiences that force us to question our predominant attitudes and assumptions can also be effective entry points. These are usually unplanned but can be triggered by processes such as travel, living within a different culture, sustained dialogue with someone holding a radically different worldview, coping with personal tragedy, or engaging in a profound workshop encounter. Responsible risk-taking, in both personal and professional lives, can open doors to experiences that give rise to potent insights and self-discovery.

Readings: Fritjof Capra's *The Turning Point*, Jung Chang's *Wild Swans*; Gabriel Garcia Marquez's *One Hundred Years of Solitude*, Ngugi wa Thiong'o *Petals of Blood*, Salman Rushdie's *Midnight's Children*, Rupert Sheldrake's *The Rebirth of Nature*, Renee Weber's *Dialogues with Scientists and Sages*, Danah Zohar's *The Quantum Self*.

CANADA – Ontario

David E. Selby

Professor of Education and Co-Director of the
International Institute for Global Education
Faculty of Education
University of Toronto
271 Bloor Street West
Toronto, Ontario M5S 2R7
CANADA

TELEPHONE: 416/978-1863
FAX: 416/978-4612
E-MAIL: dselby@vm.utcc.utoronto.ca

Background

The entry point came for me in January 1972 in the wake of 'Bloody Sunday' when British troops shot and killed 13 Catholic citizens in Northern Ireland. At the time I was a young assistant lecturer in education at University College, Cork, in the Republic of Ireland. I remember disguising my English accent as I went into shops, pubs, and other public places in the days that followed as a wave of anti-English sentiment gripped Ireland. I vividly recall being especially nervous as I prepared to lecture 150 trainee teachers on Irish history of education only two days after the shootings. A more inflammatory mix I could barely imagine at that particular moment than that of me, an Englishman, lecturing on the topic of Irish Republican educational policies in the 1920s! The lecture was attentively and respectfully heard, and afterwards student leaders came to assure me that, their hatred of the British establishment notwithstanding, they held nothing against me as an individual English person. It was a deeply catalytic moment. Within weeks I had begun to address the question of how history teaching could contribute to intercultural and international understanding in my history method seminars and had helped initiate a school linking program involving some local Irish schools and schools in England.

In 1973, I returned to England to gain more school teaching experience. For the next nine years I worked at developing humanities (social studies) courses imbued with an international dimension, adding environmental, human rights, race, gender, and peace aspects to the courses as my colleagues and I obtained a grounding in each area.

There were other probable key formative factors in my background. I was born minutes into the first day of complete cessation of hostilities in August 1945, and during my childhood, my parents made much of the future vocation that timing might imply. I was involved in campus (especially anti-apartheid) movements in the 1960s. I have a cross-cultural marriage (my wife, Bärbel, is German). I travel frequently, experiencing cross-cultural learning and sometimes culture shock.

Why Make Connections Between Multicultural and Global Education?

The two fields are inseparable given that societies around the world are increasingly multicultural and that it is impossible to study the interdependent nature of the contemporary world without coming up against cultural issues. A generally-accepted key element in most models and understandings of global education is the fostering of perspective consciousness—i.e., how everybody's view of the world is shaped by factors in their background and experience. In this sense, global education must address questions of worldview and paradigm, and we cannot educate effectively if we do not bring matters of cultural perspective to bear on issues falling under the umbrella of global education—e.g., development, environment, health, human rights, peace.

Some definitions of multicultural education embrace anti-racist education while others do not. For the global educator concerned with systems, structures, and relations within and between societies, equity issues must be central.

Given that global education was initially a western invention, we have to constantly ask ourselves whether its proponents have sufficiently entered dialogue with, and especially listened to, educators from other countries and cultures or whether global education remains an essentially westcentric construct.

Examples from My Work

In my inservice workshops and graduate classes, I use forms of interactive learning to bring to the surface different perspectives (even within a seemingly monocultural group) on the general and specific issues addressed. Those differences are built upon by the injection of a wider range of perspectives into the learning process—e.g., through case studies, stories, and film.

I think it is also vital to connect the idea of cultural diversity to diversity within ecological systems and to diversity in teaching and learning styles. Such a strategy provides connections and new ways of seeing things that can cut across contentual and processive elements of global education.

A problem with multicultural education programs is that they often tend to be inward-looking—i.e., focusing on cultural and equity issues within a specific community, locality, or country. I try to draw upon material from other societies and world society to show the parallels and commonalities in the dynamics and structures of injustice, inequality, power, privilege, and discrimination.

Recommendations

Development of listening skills (teachers are often bad listeners!) and putting oneself in a position to really listen to what others have to say, especially those belonging to other cultures than one's own or those whose voices are all too often ignored (the marginalized, the downtrodden, the oppressed).

Immersion in cultural contexts where the world is seen in very different ways.

Active involvement in locally-based change projects for social/global betterment.

Readings: Neil Burtonwood's *The Culture Concept in Educational Studies*, Fritjof Capra's *The Turning Point*, Robin Richardson's *Daring To Be A Teacher*; Theodore Roszak's *Person/Planet*, Donar Zohar's *The Quantum Self*.

CANADA – Ontario

International Institute for Global Education

Faculty of Education
University of Toronto
371 Bloor Street West
Toronto, Ontario M5S 2R7
CANADA

TELEPHONE: 416/978-1863
FAX: 416/978-4612

Contact persons: Graham Pike and David E. Selby

Conceptualizations

Multicultural education can be of the "shallow immersion" or "deep immersion" variety. The former is descriptive and comparative of different cultures and, whilst somewhat affirming of diversity, falls to **directly** address issues of access, prejudice, discrimination, inequality and injustice within and between societies. In the latter, equity issues take center stage alongside consideration of diverse cultures in a profounder and more paradigmatic sense—i.e., confronting the learner with different perspectives on the world which will serve, *inter alia* as a challenge to the learner's long-held assumptions.

Global education seeks to prepare students for life in a fast-changing, polycultural, and interconnected world. It has four dimensions: (1) The **spatial dimension** concerns learning about global interdependencies and the increasingly systemic nature of the contemporary world. (2) The **issues dimension** covers learning about key global issues and the interlocking nature of those issues. (3) The **temporal dimension** focuses upon learning about the interlocking nature of past, present, and future and the exploration of possible, probable, and preferred futures. (4) The **inner dimension** says that through study and reflection on global issues, different perspectives, other cultures, and our place in the global system, we heighten our self-awareness.

"Deep immersion" multicultural education shares much in common with global education. Both are at one in their goals of understanding diversity; accepting the learning challenge of different perspectives and paradigms; listening to the voices of minority, indigenous, and marginalised groups; critiquing forms of interdependence that are asymmetrical; and critiquing structures and systems that maintain or promote inequality or affront human dignity.

Examples of Program Connections Between Multicultural and Global Education

Within David Selby's thirteen-week, 39-hour "Global Education: Theory and Practice" graduate course, the overlaps and tensions between global education, multicultural education, and education for equity are explored in considerable depth as is the interface between multicultural education and other 'educations' falling under the global education umbrella (e.g., development education, environmental education, health education, humane education, human rights education, and peace education).

Considerable course time is given over to exploring (and experiencing) the pedagogical appropriateness of forms of interactive, experiential, and participatory learning within programs of global and multicultural education and education for equity. The place of self-esteem building in fomenting altruistic, egalitarian attitudes, and commitment to diversity and equity is fully considered.

In Graham Pike's 40-hour preservice course, "Issues in International and Global Education," similarly interactive and affirming learning techniques are used to introduce students to global education, multicultural education, and related fields. Students are challenged to critique subject-based curricula through exploration of connections between global issues and their relevance to all curriculum areas. The practical needs of novice teachers are addressed by demonstrating a wide range of classroom activities and discussing the handling of complex and controversial issues.

Key texts used in the two courses include Graham Pike and David Selby's *Earthrights:*

Education as if the Planet Really Mattered (1987), *Global Teacher, Global Learner* (1988), and *Reconnecting: From National to Global Curriculum* (1995).

Lessons Learned

The importance of congruence between course "messages" (e.g., rights respectfulness, equality of consideration, participation, empowerment, respect for diversity), and the style and ethos of the course.

The centrality of interactive learning approaches to global education programs and the importance of employing a diversity of teaching and learning styles in the classroom. How can we commend diversity if diversity is lacking in the way we conduct courses? How can we promote equity with real credibility if we ignore the equality of opportunity implications of learning style theory?

The importance of creating a convivial classroom climate, a "friendly classroom for a small planet," so that the big (personal and professional) challenges that emerge can be confronted openly and honestly within a context of security and mutual support.

The importance of a course leader modeling a facilitative teaching style.

Willing to Share

The course outlines and details of how the courses are assessed.

Lists of articles and books used in the courses.

A list of publications by professors at the International Institute for Global Education.

Information on current research and development projects.

CANADA – Saskatchewan

James C. Greenlaw

Assistant Professor of Second English Language Arts and Multicultural Education
Faculty of Education
University of Regina
Regina, Saskatchewan S4S 0A2
CANADA

TELEPHONE: 306/585-4547
FAX: 306/585-4880
E-MAIL: greenlaw@meena.cc.uregina.ca

Background

In 1985, I went for a year with my wife and 10-year-old daughter to live in Hunan province in the People's Republic of China. During that year, my wife and I taught English to university students and my daughter attended a Chinese school. We had, of course, read many books about China before we went, but we were totally unprepared for the changes in our lives which were to take place as a result of living in China. Two experiences which were particularly moving to me were to read my students' descriptions of their experiences as children during the cultural revolution (I taught writing to second- and third-year foreign language majors) and to visit several of them in their homes throughout China during the 10 weeks which we spent traveling in Xian, Lhasa, Beijing, Qingdao, Hangzhou, and Wuhan.

Other experiences which have interested me in becoming a worker in the fields of multicultural and global education have been my collaboration in 1988-89 with a high school English teacher from Foshan City in Southern China through the sponsorship of Interculture Canada, my 12 years of work with Amnesty International, my master's work in the area of world literature, my doctoral studies in postcolonial literary and curriculum theory, and my projects on the Internet connecting students with one another to respond collaboratively to multicultural literature. One of these computer communications projects involved connecting Chinese Canadian students in Vancouver with bilingual students in Kyoto, Japan, to share their ideas about Japanese and Chinese short stories in English translation. Another project involved connecting Native students on a reservation in British Columbia with white students in Ontario to discuss a variety of issues such as racism in their communities while they read together some Native Canadian poetry.

I am presently collaborating with Dr. Fan Wen of Shaanxi Teachers University in Xian on a book which compares multicultural education in Canada with minority education in China.

Why Make Connections Between Multicultural and Global Education?

In the collection of essays, *Multicultural Literacy: Opening the American Mind* (1988), compiled by Rick Simonson and Scott Walker, the editors point out that a softening of "political and cultural boundaries" have taken place due to the 20th-century revolution in communications technology. "As the world is 'made smaller' and cultures become more uniform (imperialism taking on cultural as well as political forms), we are simultaneously brought closer together and suffer the destruction of individual languages, imagination, and cultural meaning" (p. xi). My goal in helping teachers and their students to read between worlds is to show them that the problems in intercultural communication which we experience between cultural communities within Canada have their roots in the social injustices which have taken place because of 500 years of racism and imperialism around the globe. The work on the Internet which I do with high school students and teachers, therefore, is not so much intended to show them how wonderful this new technology is at bringing people around the world together to learn about each other as it is intended to sensitize them to the problems that exist in the world due to imperialist oppression. People who live in poverty, for instance, rarely have access to the Internet.

Examples from My Work

Besides the secondary language arts courses (see our program profile), I also teach graduate courses

in curriculum development and in multicultural and race relations education issues. One of the themes which we discuss in the curriculum development course is the problem of implementing curricula which address the needs of Saskatchewan's aboriginal and minority communities. As an added dimension to this theme, I encourage graduate students to see the connections between, for example, the problems of Native education in Canada and aboriginal education in Australia. In the multicultural graduate course, I devote a whole unit to the study of global issues as they relate to multicultural and race relations education.

Recommendations

Postcolonial interpretations of literature in the schools: English teachers in Canada and the United States should read postcolonial literary theory firstly to learn about the Eurocentric assumptions which are the foundation for many of their present approaches to teaching literature, be their approaches New Critical, reader response, archetypal, etc. Once they recognize the essentialist notions about cultural identity which are contained within their present practices, they can modify them to include postcolonial reading strategies which help them to raise questions about cultural difference, representation, imperialism, racism, sexism, etc.

Readings: Edward Said's *Culture and Imperialism*; Lisa Lowe's *Critical Terrains: French and British Orientalisms*; Henry Giroux's *Border Crossings: Cultural Workers and the Politics of Education*; Cameron McCarthy and Warren Crichlow's *Race, Identity, and Representation in Education*; Bill Ashcroft, Gareth Griffiths, Helen Tiffin's *The Post-Colonial Studies Reader*; Shirley Geok-Lin Lim and Norman Spencer's *One World of Literature*; James Clifford's *The Predicament of Culture: Twentieth-Century Ethnography, Literature and Art*; and any number of electronic journals on the Internet's World Wide Web such as APEX (the Asian-Pacific Exchange Journal) and ChinaNet News.

CANADA – Saskatchewan

Secondary Language Arts and Multicultural Literature

Faculty of Education
University of Regina
Regina, Saskatchewan S4S 0A2
CANADA

TELEPHONE: 306/585-4547
FAX: 306/585-4880

Contact Person: James Greenlaw

Conceptualizations

Multicultural education and global education for me are so integrally connected that I do not often separate the two conceptions in practice. As students, teachers, and professors of literature use postcolonial interpretative strategies to read fictional and nonfictional accounts of the experiences of aboriginal, Chinese, African, South American, Indian, or Japanese people, for example, they learn to move back and forth in their imaginations between worlds. This process of "border crossing" helps them to realize that there is no such thing as an essential Chinese culture, for instance, but that people of Hong Kong, Taiwan, the People's Republic of China and the Chinese diaspora possess heterogeneous rather than essential identities and that these identities have been fashioned within the intertextual terrains of empire and its oppressed Others.

In reading a book such as Amy Tan's *The Joy Luck Club* or Nien Cheng's *Life and Death in Shanghai*, therefore, it is the discovery of the complex interplay between American and Chinese cultural and political forces which makes the lives of the characters in these texts so fascinating. In novels such as these both global and multicultural themes are movingly and problematically represented at the same time and are best discussed simultaneously under the categories of racism, sexism, nationalism, and imperialism.

Examples of Program Connections Between Multicultural and Global Education

During my preservice secondary English education methods and curriculum courses, I encouraged my students to become aware of the connections for English teachers between multicultural and global education. The students accomplish this by comparing multicultural literature by Canadian authors with world literature by both Eurocentric and postcolonial authors. Their comparisons enable preservice teachers to see how to help their high school students to deconstruct Eurocentric (mis)representations of imperialism's Others by supplementing dominant culture texts with texts from the margins of empire. In the process, they also learn how to give voice to the minority students in their classrooms who can learn how to forge new identities for themselves within the intertextual terrains of what Edward Said has term a "comparative literature of imperialism."

Besides reading and writing about multicultural and world literature and teaching micro-lessons to each other which make use of postcolonial reading strategies, my preservice teachers have been involved with projects on the Internet to develop their global awareness and intercultural communications skills. For example, my students in Regina each paired up with a Japanese keypal at the University of British Columbia with whom they could discuss their ideas about the teaching of English in Canadian and Japanese high schools. The Japanese students who are also preservice English education teachers are in Canada for a year as part of UBC's Ritsumeikan Academic Exchange program. At the same time, some of my students explored high school homepages on the Internet from countries such as Australia and Japan. Others read email between students in Kobe, Japan and Seattle about their experiences in the tragic earthquake this past year. Some read the messages on the UN's Voices of Youth Forum by more than 3,000 students in 81 countries who were talking about their views on poverty and children's rights. And still others were reading messages on the NativeNet about aboriginal issues world wide. This information is particularly important to prospective teachers in Saskatchewan because by the year 2007 it is

estimated that 30 percent of the population of Saskatchewan schools will be Indian and Metis students.

Lessons Learned

Although most preservice English teachers recognize the importance of expanding the literary canon to include multicultural and world literature and to provide students with new methods of reading and writing across cultures, most people presently teaching English in high schools feel ill-prepared to make these changes to their own reading and teaching repertoires. Without making these changes, however, it will continue to be difficult for teachers to meet the intellectual and emotional needs of their students who live in a multicultural and global community in which they must know how to examine critically Eurocentric and patriarchal assumptions about difference to be able to oppose social injustice, sexism, racism, and imperialism throughout the rest of their lives.

The lesson my preservice students and I have been learning, therefore, is that it is not good enough to know oneself how to teach literature from a postcolonial perspective, but that it is also necessary to work to change a system in which multicultural and world literatures are not on the approved textbook list, in which some parents are insisting that teachers get "back to the basics" by teaching nothing but Shakespeare and Hemingway, and in which students who are fighting with one another in the streets do not have the opportunity to talk with each other in the classroom about their different backgrounds with the help of good books and sensitive teachers to mediate the discussions.

Willing to Share

Syllabus and reading list for our graduate course, "Multicultural and Race Relations Education Issues," as well as related materials such as the Saskatchewan Department of Education's Native Studies Curriculum for the secondary level.

A list of articles and publications by program faculty which explain in more detail how to read multicultural literature from a global perspective with the help of postcolonial theory and computer communications. For example, "Reading Between Worlds: Computer-Mediated Intercultural Responses to Asian Literature," in the journal, *Reader: Essays in Reader-Oriented Theory, Criticism and Pedagogy* (1992), and "Heterogeneous Representations of Chinese Women in Young Adult Literature: A Postcolonial Reading," in the journal, *Canadian Children's Literature* (1995).

UNITED STATES – California

Elaine Haglund

Professor, Department of Educational Psychology
California State University-Long Beach
1250 Bellflower Blvd.
Long Beach, CA 90840

TELEPHONE: 310/985-5727
FAX: 310/985-4534
E-MAIL: ehaglund@csulb.edu

Background

While teaching elementary school with the U.S. Department of Defense in Japan and Germany, I spent considerable time traveling in economically-developing countries. Upon returning, I pursued graduate work at Michigan State University in international studies in education. My interests since that time have focused on internationalizing the curriculum at my university and in the K-12 schools of the surrounding community. Throughout this period, I taught in Nigeria under a Fulbright-Hays fellowship, in the People's Republic of China and in Ecuador, and I have consulted in a Teacher Corps Project in Micronesia.

On the CSU-LB campus, I have directed the study abroad office, helped establish the Global Education Program in Southern California (as part of California International Studies Project), initiated a summer institute in global education, and developed our M.A. degree program in international education. Off campus, I serve as a cross-cultural trainer for Youth for Understanding, an international youth exchange organization.

Why Make Connections Between Multicultural and Global Education?

I consider multicultural education a part of global education, and, I might add, a very significant part. In the early 1970s in the college of education, I attempted to integrate "cultural diversity" and "global literacy" into the curriculum, with not much success until "multicultural education" assumed national prominence among curriculum planners. As multicultural education became a priority, I viewed the shift very positively as supportive of what I had been trying to accomplish. In my mind, there was, and continues to be, little conceptual need to separate global and multicultural education, for they share the common denominator of cultural diversity. In other words, global education is multicultural education on a world scale. However, the realities of funding in our community and elsewhere have suggested a delineation which has tended to diminish the importance of global education when, in fact, a more international perspective of multicultural education only serves to enhance the goals of multicultural education, such as understanding more fully global systems and the international political backgrounds and cultures represented by various immigrant students.

Examples from My Work

I am committed to study abroad programs (or internships, etc., that necessitate living some distance away from one's own cultural milieu). Until such experiences become credential requirements, I have to be satisfied with some form of "cultural plunge" (the term is not original with me). In this regard, I have taken students in my global education class to Los Angeles' new and excellent Museum of Tolerance. In other cases, students have conducted in-depth interviews with 12 individuals, each of whom represents a culture different from their own. The participants then write a short reflective paper. This activity follows the "Interview Record" found in the *Instructor's Guide to Communicating with Strangers*, by Gudykunst and Kim.

In every course I teach, I infuse cultural (international and multicultural) dimensions through the usual methodologies—speakers, videos, etc.

I carry a world map with me to each classroom since I consider it my single most important teaching tool in conveying multicultural/global literacy.

Currently I am attempting to integrate interactive technology so that students can benefit from "talking" with one another anonymously about controversial culturally-related topics.

Recommendations

I am convinced that exposure to diversity, preferably experiential in nature, is among the most effective ways to help individuals understand themselves better. It can be expected that such interfacing experiences will generally inform and broaden the participants' perspectives of themselves and others. Of course, the outcome may also create dissonance when it leads them to confront their assumptions and examine their behaviors.

Amid the many, many materials available, I have found the following book particularly helpful in courses for inservice teachers or for those matriculating through our master's degree program: Pai, Young (1990). *Cultural foundations of education.* New York: Macmillan.

I recommend the free catalogs (on global education, multicultural education, world history, etc.) that are updated and distributed annually by Social Studies School Service. The catalogs are comprehensive in their offerings and are very useful for teachers who are trying to locate or evaluate instructional materials and resources. Telephone: 1-800/421-4246. Fax: 310/839-2249.

UNITED STATES – California

Doni Kwolek Kobus

Associate Professor of Teacher Education and
Chair, Department of Teacher Education
School of Education
California State University-Stanislaus
801 West Monte Vista Avenue
Turlock, CA 95382

TELEPHONE: 209/667-3600
FAX: 209/667-3358

Background

As a young child, I seemed to have a highly developed sense of empathy for the poor and hungry children of the world. I remember being very interested in culturally diverse people, even though I had virtually no personal contact with them. By the time I was in the seventh grade, I wanted to be a missionary doctor, and I studied both French and Spanish in high school. When I arrived at Cornell University, this ambition faded, but I thrived in the highly international educational setting which motivated me to live for two years with roommates from Peru and travel extensively in Europe.

Soon after graduating, I arrived in Stockton, California, and I took a job teaching a Head Start class. I didn't know it at the time, but my career took a major redirection with that event. I worked with poor families from many different cultural and linguistic backgrounds and renewed my commitment to human rights issues and to humane educational systems that value cultural diversity and the potential of **ALL** human beings.

As an elementary teacher in Stockton, I was assigned to the proverbial "South Side" of town. I was designated a Spanish- English bilingual teacher in the kindergarten class I taught and participated enthusiastically in the school's multicultural education inservice training. Later, I went on to develop and direct a multicultural education learning lab at a K-3 school. During this time, I was invited to join a school district team to participate in the Bay Area Global Education Program (BAGEP). The training I received from BAGEP over several years allowed me to make connections between multicultural and global education, helped me to understand the school change process, and inspired me to pursue a doctoral program in curriculum and instruction with an emphasis on bilingual/cross-cultural education. To improve my Spanish, I took a high-intensity language training (HILT) course and attended language school in Mexico where I lived with a family. This experience proved to be a critical one for me. I now understood firsthand what it was like for the Spanish-speaking children in my classes, children who did not have the advantage of literacy in their home language that I had as I improved my second language.

Another critical aspect of my background was personal. I grew up in the 1950s and 1960s in an almost exclusively white, Christian, upper-middle class suburb outside of Schenectady, New York, where many claimed to be descendants of those settlers who arrived on the Mayflower. However, I was easily identifiable as Polish and my first grade teacher insisted on pairing me for various activities with John, one of two African American children (brothers) in the school district. It was not until 1984, when I was teaching at the University of California-Santa Cruz, that I realized the personal basis of my commitment to cultural democracy, educational equity, and human rights issues. Suddenly, while teaching a course, *Minorities and the Schooling Process*, the memory of first grade came into focus: the teacher had segregated me and John from the others in the class by pairing us with each other. I now understood this memory in the context of dimly remembered stories of discrimination experienced in the same schools and community by my father, aunts, and uncles.

I had never realized these experiences had also happened to me. Later, I came to understand the absence of any cultural or linguistic knowledge of my Polish heritage as a structural issue of loss, not a personal issue. My joke about not knowing how to say "hello" in Polish but being somewhat proficient in Spanish no longer seemed amusing to me.

At this time, I also began to examine human rights and equity issues for women. I realized that the personal is political and that gender considerations had been absent from my schooling for the entire 24 years I had sat in classrooms. It was an expansive time for me, one of uncovering layers of not knowing to reveal structural connections among racism, ethnocentrism, sexism, chauvinism, etc., and one of linking issues between the fields of bilingual/cross-cultural education and global education. I became committed to taking a stand on selected issues and to being proactive in my professional life.

Out of this commitment, I organized, developed, or provided leadership for (1) a regional symposium on the conceptual connections between bilingual/cross-cultural education and global education, (2) a summer institute for teachers, *Citizenship Education: Teaching Global Awareness*, followed by a summer school for children in the third grade through the seventh grade which utilized a "Stockton and the World" model, (3) a conference for multicultural and global education leaders on women in the social studies curriculum, (4) a network of global educators called Women Associated for Global Education, (5) the Program on International and Multicultural Education (PIME), a university-based regional outreach program for K-12 teachers affliated with the California Inter-national Studies Project (CISP), (6) a new course for the credential and master's degree programs, "Multicultural and Global Education: Curriculum and Instruction," (7) an issue of the *CSUS School of Education Journal*, "Teaching for Cross-Cultural Understanding: The Local and Global Imperatives," (8) "Gardens for Peace", a new model for learning and practicing cross-cultural understanding in our schools and our communities, in addition to numerous other actions.

Why Make Connections Between Multicultural and Global Education?

Effective citizenship requires that we all understand our lives in structural and conceptual terms within the numerous interdependent systems in which we live. Human rights issues cross boundries of race, gender, sexual orientation, physical and mental ability, language, religious, age, socioeconomics, politics, and geography. Teachers need to have strong conceptual frameworks for both multicultural and global education to assist their students in learning how to make our "communities" more humane places to live, especially for marginalized peoples. We all must learn to recognize the global as well as local consequences of our actions and to learn how to act on systems in ways that contribute to the good of the multiple communities of which we are members. When teachers help their students construct this knowledge through their life experiences, they can better understand the similarities and differences among members of diverse cultural groups. The U.N. Declaration of Human Rights and related documents can assist educators in this endeavor.

Examples from My Work

In all the classes I teach, I address the issues of equity and human rights and encourage discussions of these topics. It is important to me to create a safe environment for all to participate to support my philosophical commitment to multiple perspectives of reality. I find that if students can relate to these issues out of their personal experience in some way, that this will lead them more quickly to the development of cross- cultural empathy and understanding.

I use a variety of ways to move course content back and forth between the personal and structural constructs. I engage students in numerous activities and resources related to perspective-taking, including the use of literature or autobiographies written by members of historically marginalized groups in our nation or others. I find that by exploring ethnic restaurants and markets in the local community with my students and having guest speakers from among the various immigrant populations in the community, that students enhance their capacity for empathy and develop cultural knowledge, as well as structural knowledge, of the immigrant experience. They explore the impact of historical experiences and cultural dimensions on the lives of the students they teach or are preparing to teach.

My research, leadership, and creative activities have focused on the intersections of multicultural and global education as partners for cross-cultural understanding and citizenship education. I have been especially committed to the inclusion of women and gender issues and language issues within

this focus and to assisting educators in becoming culturally responsive and responsible. This work has led to the development of a model for cross-cultural understanding within our schools and communities called "Gardens for Peace."

Recommendations

Teacher educators and teachers need to commit themselves, even in the face of conflict, to finding ways to develop their perspective-taking skills and to experience the value of human diversity through personal contact. This commitment may involve an in-depth stay in another country with a second language learning experience or an involvement over time in the local environment within an ethnic or multiethnic community. We must explore the realities, educational and otherwise, that limit human potential for persons of marginalized groups and examine systemic problems such as racism and sexism which are universal. We must know about models which have successfully addressed these systemic problems.

Readings: Rianne Eisler's *The Chalice and the Blade*, Barbara Walker's Women's *Encyclopedia of Myths and Secrets*, Robin Morgan, ed., *Sisterhood is Global*, Robert Hanvey's *An Attainable Global Perspective*, Joni Seager and Ann Olson's *Women in the World Atlas*, Paulo Freire's *The Pedagogy of the Oppressed*, numerous writings by Carlos Cortez, James Banks, Susan Hill Gross and Mary Hill Rojas, bell hooks, Geneva Gay, Jim Cummins, Steven Krashen, Myra and David Sadker, Carol Gilligan and associates, Herbert Kohl, Christine Sleeter and Carl Grant, Mary Kay Thompson Tetreault, Eugenia Matute-Bianchi, John Ogbu, Anna Ochoa, Janice Monk, The U.N. Declaration of Human Rights and related U.N. documents.

UNITED STATES – California

Lois M. Meyer

Associate Professor
Bilingual and Multicultural Education
Department of Elementary Education
HSS 326
San Francisco State University
1600 Holloway Avenue
San Francisco, CA 94132

TELEPHONE: 415/338-2009
FAX: 415/338-0567

Background

Perhaps the most consistent aspect of my life has been travel. When I began doctoral work in 1982, I had never lived anywhere longer than six years, and the two places I had lived for that long were both in Latin America (Panama and Mexico). I moved to San Francisco in 1983, so in this city I have set a new residency record (12 years). Here I live in the Mission District, the Latino immigrant community. Friends tell me since my return from Mexico that I have not really adjusted to the United States, but rather to this immigrant barrio. I have lived in four countries of the world other than the United States for six months or more each, and have traveled extensively in at least six other countries.

While my grandparents and my father were native German speakers, my years living in Panama and Mexico made me Spanish bilingual and biliterate from an early age. Given the circumstances and experiences of my life, it has never been multiculturalism or a global perspective which I have struggled to comprehend or explain, but rather the unselfconscious provincialism and Eurocentrism which I have encountered in some areas of the United States.

I had no interest in teaching until I was exposed to bilingual education in Chicago in 1972. I was intrigued by the potential of bilingual programs to promote bilingualism and cross-cultural awareness and educational and social equality. In most cases these potentials have yet to be realized in the United States.

Across the last 23 years, I have worked with bilingual and multicultural programs in urban and rural areas of the United States and in both poor and elite schools in Latin America.

Why Make Connections Between Multicultural and Global Education?

My response has three parts. First, my commitments to bilingual and urban education mandate that I give serious consideration to global education. Global perspectives are further prioritized in California, which has received 40 percent of all legal immigration to the United States in the last decade.

Second, I am committed to developing, modeling, and promoting education which is anti-racist. Racist, anti-immigrant, and English-only attitudes in the United States contribute to global tensions, even as they are matched by equally destructive attitudes in many other countries. To me, a global perspective cannot be separated from the concern for human rights and world peace.

Third, the concerns of social and political marginalization are an intrinsic part of my focus on global education. Just as in the United States not all communities are created (or sustained) equally, so in the global economy not all nations are afforded equal freedom and opportunity to develop as they choose. My priority concern (or priority option, as liberation theology refers to it) is with poor and economically colonized areas of the world.

Examples from My Work

Students in my courses at San Francisco State University know that my primary focus is always on linguistic and racial/cultural diversity and widespread poverty in urban public schools. In San Francisco and California in general, this also mandates a focus on global immigration. All students in my courses must do their field work in a racially/culturally diverse classroom which has at least 6-10 English acquirers, ideally one that serves

an entirely or primarily lower socioeconomic population.

I am very committed to personalizing and humanizing the issues of diversity in schools, so that future teachers understand diversity to be "children" rather than "social problems." In fall 1992, I arranged for two of my sections to be "buddied" with children from an array of linguistic and cultural backgrounds who made up the fourth- and fifth-grade classes at an inner-city school in San Francisco. Each of my students corresponded with their particular buddies and analyzed the children's responses for information about their lives, families, and communities. Culminating the semester was a day-long field trip which brought the children to San Francisco State's campus where they were hosted by their university buddies. In fall 1995, an adaptation of this experience will be attempted with youth, especially Latinos, who are detained within the juvenile justice system. The intention is to try to understand how schools and teachers have failed to connect meaningfully with these adolescents. (See "Barrio buddies: Learning through letters about kids, cultures, communities, and self-confrontation," in *California Perspectives* Fall 1994, Vol.4. San Francisco: California Tomorrow.)

Through videos, readings, and personal interviews, I put my students in direct contact with the human stories of recent immigrants and immigrant communities in San Francisco. Whenever possible I seek out opportunities for class sessions to be held at community locations, where my students can experience the holistic reality of an immigrant or marginalized community and its events, voices, hopes, and concerns. I expose both bilingual and English monolingual candidates (through translation) to presentations in Spanish, Cantonese, Russian, or other immigrant languages so that they experience the struggle of communication across languages.

For several semesters, Spanish bilingual teacher candidates were invited to expand their language proficiency and also their experience within the immigrant community by participating in a language exchange (intercambio linguístico) with Central American refugee families. Pairs of my students met with pairs or families of refugees in each others' homes. About half of the time was spent conversing in Spanish and half in teaching/learning English. The purpose of the program was to exchange conversational language skills and cultural/community understandings. In many cases, the intercambio led to sustained friendships among the participants.

As part of my course on curriculum development with a focus on the social studies, Spanish bilingual teacher credential students compare learning materials produced in Latin America under the direction of official government secretariats of education with other materials produced in popular schools (*escuelas populares*). The comparison illuminates great differences in community values, assumptions about home and family resources, processes of curriculum development, and socioeconomic messages conveyed through governmental vs. popular/community materials. I build in particular attention to El Salvador, where I recently was part of a team evaluating a national program to reform basic education. As an option for their final project, I invited my students in cooperative groups to develop a thematic unit appropriate for a popular school in El Salvador. One student group produced a unit which was later delivered to the popular teachers of Las Vueltas, San Francisco's sister city in El Salvador.

A colleague in secondary education and I are in the process of setting up exchange possibilities for SFSU College of Education students and faculty with schools and teacher preparation programs in Mexico. In summer 1995, we participated in a teacher preparation seminar in Oaxaca, Mexico, and discussed exchange opportunities with educators there. Ultimately our goal is to set up such exchange opportunities in several Pacific Rim countries, also.

Recommendations

Ask all students, but especially European American students, to investigate and validate their own cultural/linguistic history. For most of my students, this personalizes the concepts of immigration and diversity and opens them to then consider, validate, differentiate, and respond to the realities faced by present-day immigrants or racially/culturally/socio-economically non-mainstream groups.

Bring guest speakers from marginalized communities on campus, or even better, take students to marginalized communities where they can listen to

and dialogue with community members directly. Video and other media resources can be powerful tools to teaching, but the impact of direct experience with communities and persons from marginalized groups is essential. This is especially true if you yourself are not a person of color, regardless of your personal global and multicultural history.

Participate in diverse and poverty communities in a serious way yourself. Only in this way can you develop personal and human connections and understandings with the people and issues of these communities.

UNITED STATES – California

Valerie Pang

Professor
Teacher Education
College of Education
San Diego State University
San Diego, CA 92182-0139

TELEPHONE 619/594-6286
FAX 619/594-7828
E-MAIL vpang@sdsu.edu

Background

I grew up in a small rural community in Eastern Washington. My family was the only Japanese American family there for 10 years. My sisters and I were the only Asians in our small Catholic grade school of 300 children. Since the Catholic school ended at the eighth grade, I transferred to a public junior high for ninth grade. I remember getting on the school bus and someone saying they did not want to sit next to a Jap. The racism was extremely overt and covert in the small farming community. Unlike living in a large metropolitan area like Seattle where there was a Japanese American community, I did not have a group that I could feel I belonged to when racist remarks were made. I often felt isolated and alone. I believe this is one of the reasons why I developed a strong interest in multicultural education.

Though I felt many people who lived in the town were narrow- minded about issues dealing with race and culture, I also felt they were generally kind people. In fact, my father became the first Japanese American elected to a public office in the State of Washington when he was elected commissioner of Kittitas County. He had lived in the area for 16 years and was active in church and community issues. I felt his election was a remarkable feat considering the county was 99 percent European-American and many people held negative views about people of color.

In summary, my father was someone who believed in equity, freedom, and integrity and he was active in creating a community where people cared about each other. I believe these values shaped my interest in a career that dealt with equity.

As a first- and second-grade teacher, I had the opportunity to impact the lives of children and enjoyed my interactions with young people. However, I was interested in delving into issues more in depth, and this interest led me to graduate school. When I was working on my doctorate at the University of Washington, I specialized in curriculum focusing on culturally diverse students. Professors warned me that a career focusing on students of color was academic suicide. I decided that academic success was not the most important aspect of my life, and I continued to work with children of color. I have never regretted that decision and have always enjoyed my work with teachers and students as we strive to make this world more just and caring.

Why Make Connections Between Multicultural and Global Education?

We live in a global society. Our lives are connected financially, politically, socially, environmentally, and in many other ways with people from different cultures and countries. For example, in 1994 the international market accounted for 67 percent of the Coca Cola Company's sales.

Historically, one of the major themes in the United States is immigration. During World War II, Filipinos worked in the U.S. Armed Services when they were considered "nationals." Chinese immigrants built the major portion of the Pacific Transcontinental Railroad. Mexican immigrants have cared for this nation's children, picked the crops Americans eat, and created one of the most important agricultural unions. Our nation has become stronger from the contributions of people from nations like Iran, Mexico, Korea, Algeria, Kenya, Australia, Canada, and the Philippines. We are a nation of many peoples.

Examples from My Work

Since I believe in an issues-centered approach to curriculum, one of the issues I focus upon is immigration. For example, since I do not believe the phrase "The United States: A Nation of Immi-

grants" is accurate, teachers in my classes will debate this notion. Are we a nation of immigrants? Many social studies textbooks agree. I believe the concept de-emphasizes the contribution of the First Peoples, those who are indigenous to this area. There are many Native Americans who would argue that the United States may be a nation of many peoples, but is not a nation of immigrants. Many African Americans will also argue that their ancestors were not immigrants.

This discussion leads dialogue to center upon immigration today and our ties with other nations. We may discuss the question, What is our responsibility in the Bosnian War? In addition, I use the reading, "Teaching About Genocide As a Contemporary Problem," by Bill Frelick and found in the September 1985 issue of *Social Education*. Unfortunately, genocide is a worldwide problem. However, in the United States, I believe we have seen it in our government's dealings with Native Americans throughout history; in the Pol Pot Khmer Rouge's massacre of Cambodians; and the extermination of Jews, Gypsies, gays, lesbians, and the mentally ill during the reign of Hitler during World War II.

In regards to making connections between multicultural and global education, I use Gwendolyn Baker's model of multicultural education. She talks about the natural ties between ethnic issues and global issues. In multicultural education, the issues of equity, freedom, and democracy deal with ethnic and cultural groups in the United States. Teachers can be directed to discuss the same issues from an international perspective. James Banks also reminds teachers that though they may develop a multicultural perspective, they also need to have an international perspective because they are members of a global community. This is in his model of ethnic identity formation.

Specifically, I have used the book *Hiroshima Maidens* in my multicultural education classes. The book is an excellent bridge between how the issue of racism during World War II can be viewed from national and international perspectives. My mother and her family were interned in their own country because they were of Japanese ancestry. And at the same time, I believe one of the reasons their relatives were also bombed in Hiroshima was due to race. The book discusses the impact of the atomic bomb on a group of women and how U.S. medical doctors have provided care to them. The bombing of Hiroshima has impacted the entire globe because it signaled the use of nuclear technology in wartime. There have been repeated debates about the ethical, moral, and military implications of this act and the bombing of Nagasaki. Even 50 years later in the United States and around the world, people are still debating those actions. As Martin Luther King, Jr. reminds us, "We are caught in an inescapable network of morality, tied in a single garment of destiny. What affects one directly, affects all indirectly."

Recommendations

I explained in the section above how I deal with the issue of global education. Though I also invite speakers such as visiting professors from South Africa to talk about their school system, I believe recommended readings like *Hiroshima Maidens* are most lasting. In addition, I use readings from the work of scholars such as Anna Ochoa.

UNITED STATES – California

Department of Educational Psychology

California State University-Long Beach
1250 Bellflower Blvd.
Long Beach, CA 90840

TELEPHONE: 310/985-5727
FAX: 310/985-4534

Contact Person: Elaine Haglund

Conceptualizations

Multicultural education: Teaching and learning about the equal human worth of distinctive groups of people acting in customary spheres of social life (courtesy of Meyer Weinberg, Southern Poverty Law Center).

Global education: The preparation of educators with knowledge about the world and with attitudes toward diversity and common human interests that are consistent with global realities. It is the process by which educators acquire a global perspective to convey to their students the recognition of the increasing interconnectedness of nations and cultures. Accordingly, global education includes components from comparative/international education, environmental education, human rights education, multicultural education, development education, intercultural communication, peace education, law-related/citizenship education, and career education, among others.

Multicultural education and global education are integrally related in that they both recognize the culturally pluralistic nature of human beings, as well as the value of examining the perspectives of various groups of people. Put more succinctly, they share the teaching and learning of cultural diversity.

Examples of Program Connections Between Multicultural and Global Education

I am encouraged that recently our two-department college has approved a cross-listed preservice credential requirement, "Social and Cultural Diversity in Educational Settings." The course draws on the expertise of individuals from the departmentally-separated areas of (1) teacher education and of (2) educational foundations/educational anthropology. Implied within the course description is an international approach to the multicultural course content. Perhaps with this incremental step toward interdepartmental cooperation, we can look forward to more integrated efforts at both the preservice and graduate levels.

Lessons Learned

A comprehensive multicultural program must include global education to view diversity in a fuller context, such as infusing broader information about the countries from which immigrant students come.

Those of us involved in global/multicultural education need to do a better job of defining how global education can enrich preservice and inservice teachers' understanding of diversity.

Willing to Share

In my global education course, I use a handbook of over 550 pages (articles and classroom strategies) which, of course, changes from year to year. One of the sections of the handbook, "Multiple Perspectives," may be of value to those seeking to link global education and multicultural education.

UNITED STATES – California

International Studies Education Project (ISTEP)

Center for Latin American Studies
San Diego State University
San Diego, CA 92182-4446

TELEPHONE: 619/594-2412
FAX: 619/594-8748

Contact Persons: Elsie Begler, Lynn Eddy-Zambrano

Conceptualizations

Multicultural education has the dual objectives of developing in all students the attitudes and skills needed to live and work as constructive citizens in a culturally, racially, and religiously pluralistic democracy; and to develop in teachers and schools the pedagogic skills and instruction programs necessary to ensure educational equity to students of all backgrounds.

Global education seeks to equip students and teachers with the knowledge, understanding, and analytic abilities needed to function as thoughtful, successful citizens in a complex, diverse, yet increasingly interdependent world. This includes learning about global systems and the myriad connections between oneself, one's local community, one's state and nation, and the wider world, as well as developing understanding of cultural systems in general, knowledge and appreciation of various world cultures, and in-depth comprehension of one's own society and culture, including various "sub-cultures" within the larger society.

Global and multicultural education are connected in their mutual concern with issues of how diverse, yet interconnected peoples can live and work together in ways that foster non-violent management of conflict and promote equity and justice for all people. Both tend to emphasize concepts such as perspectives taking, conflict management, and active citizen participation at the local, state, national, and international levels.

Examples of Program Connections Between Multicultural and Global Education

ISTEP's "Building Bridges" program works in long-term, collaborative relationships with schools to provide staff development programs that explicitly link curricular, instructional, and human relations issues in ways that build more visible and enduring bridges between the study of cultures abroad and the development of positive attitudes and behaviors towards cultural and racial diversity at home.

The program focuses on the development of a global perspective, appreciation for cultural diversity, and social skills for cooperative interaction in a diverse world. Program components are designed to improve participants' content knowledge and cross-cultural expertise, particularly in regard to the understanding of culture, processes of culture change and specific groups which have contributed significantly to the U.S. population; provide participants with a deep understanding of organizing global/multicultural education concepts and the relationship of these concepts to their own lives, classrooms and curriculums; provide participating teachers and schools with a variety of approaches for creating inclusive classroom and school climates, accepting and respectful of individual and cultural differences.

The program provides participants with training and practice in instructional strategies that promote equitable learning for all students and a variety of approaches and materials for infusing, adapting, or restructuring the curriculum to incorporate increased attention to the study of cultural diversity and human commonalities and to promote conceptual development, critical thinking skills and positive attitudes towards diversity in their students.

The program develops cadres of teachers capable of playing leadership roles in education at the school, district, regional and state levels.

Lessons Learned

Staff development programs traditionally segregate treatment of curricular issues in global or multicultural education, development of instructional strategies for diverse student populations, and

race/human relations approaches to fomenting inclusive classroom and school climates. While related, teachers find it difficult to make the linkages from one class/workshop setting to another.

Connecting global and multicultural education at the curricular level is relatively easy through the study of world root cultures, causal factors influencing migration, and the history of different ethnic and racial groups in the United States.

Linkages between effective pedagogy and student cultural background are also easily seen, though care must be taken to avoid gross stereotyping. Teachers are generally eager to implement programs that foster inclusive classroom climates and promote conflict management.

Hardest is tackling school-wide issues and instructional programs that require teachers to work collaboratively with other adults in the school community whose perspectives, vested interests, and cultural styles differ from their own—in other words, when they are asked to "walk the talk" in relations with their peers.

It is important to spend time building a strong sense of community, developing processes for open communication, and creating "safe spaces" where adults can explore their differences as well as their own feelings and beliefs.

Willing to Share

Program agenda, bibliographies, background papers, sample activities.

We are willing to travel to share our program approach.

UNITED STATES – California

BCLAD/CLAD Program: (Bilingual) Cross-Cultural Language and Academic Development Program

Department of Elementary Education
HSS 326
San Francisco State University
1600 Holloway Avenue
San Francisco, CA 94132

TELEPHONE: 415/338-1562
FAX: 415/338-0567

Contact Persons: Laureen Chew, Lois Meyer, Nidia Gonzalez-Edfelt, Suzanne Peregoy, Rosemary Hurtado

Conceptualizations

Multicultural education gives primary attention to similarities, differences, divisions, and interconnectedness among linguistic and racial/ethnic groups within national (U.S.) borders. Multicultural education is not adequately understood in terms of African Americans and European Americans alone. It seeks to (1) expand knowledge about the histories, cultural traditions and values, and present social and economic realities of diverse linguistic and racial/ethnic groups who make up the nation; (2) broaden and deepen popular understandings of what it means to be a citizen (American); (3) confront racism and any other form of prejudice or self-interest which empowers certain groups or individuals at the expense of others in the society; (4) promote social action on behalf of justice and equality in schools and in society at large.

Global education gives primary attention to similarities, differences, divisions, and interconnectedness across national borders. It seeks to (1) expand knowledge about the histories, cultural traditions and values, and present social and economic realities of diverse peoples who make up the human family; (2) broaden and deepen popular understandings of global interconnectedness and the human family; (3) confront racism and any other form of prejudice or self-interest which empowers certain groups or nations at the expense of others; (4) promote social action on behalf of justice and equality among peoples and nations of the globe.

Multicultural and global education are inherently connected. Diversity in the United States has historically been created by, and continues to reflect, global shifts of population as a result of social upheavals, economic shifts and dislocations, and political turmoil. The United States has willingly or unwillingly absorbed much of the globe's itinerant population partly because it has, through its foreign, economic, and military policies, participated in and even incited much of the world's turmoil. To look at multicultural education apart from a global perspective would be to attempt understanding while looking with only one eye.

Examples of Program Connections Between Multicultural and Global Education

Given our location in San Francisco, all students in the elementary teacher credential program at San Francisco State University are required to take courses and participate in field placements which equip them for teaching diverse learners. Going beyond our college's emphasis on cultural diversity, the BCLAD/CLAD Program results in a specialized credential in great demand throughout California, requiring particular attention to linguistic diversity, bilingual education, and second-language acquisition in the classroom. Our program prepares: (a) Spanish and Cantonese bilingual teachers who are adept at teaching academic content through two languages of instruction; and (b) CLAD teachers who must sensitively adapt or "shelter" their monolingual English academic instruction to meet the needs of English learners. All coursework for BCLAD/CLAD candidates raises the question of the cultural and linguistic appropriateness for diverse learners of the core knowledge and instructional strategies in each content area. All field placements for BCLAD and CLAD candidates are in linguistically and culturally diverse classrooms

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with appropriately credentialed teachers. A CLAD/BCLAD (English-Spanish) Program was approved in the Department of Secondary Education at SFSU in fall 1994. The coordinator of the secondary program is Herlinda Cancino.

Within the BCLAD/CLAD Program, careful attention is given to the voices and perspectives of children and communities of color, including but not exclusively focusing on African Americans. Issues of race and racism are investigated as global phenomena, especially as they historically and presently are seen in Latin America, the Caribbean, and in the United States as anti-Asian as well as anti-Black and anti-immigrant attitudes.

Global perspectives are brought into the program in various ways: (1) connections are made in courses between California's diversity and the historic and present factors which attract or force so many people to California's shores and classrooms; (2) textbooks and children's literature are used which explore the roots of immigration, as well as cultural traditions from the home countries of children in schools; (3) each semester, one course is taught to Spanish bilingual teacher candidates entirely through Spanish, using textbooks from Latin America whenever possible. Other courses freely use Spanish in presentations and readings for specialized topics and invited speakers from Latin America or immigrant communities; (4) a course in using Cantonese across the elementary curriculum is taught each semester to Cantonese bilingual credential candidates. Teacher-made as well as commercial materials in Chinese/Cantonese are presented in an integrated fashion to display what curriculum resources are available and what still need to be developed; (5) instructors in the program represent a diversity of national, linguistic, and cultural origins and perspectives. Tenured professors and even lecturers are fluently bilingual and biliterate in Spanish or Cantonese, several being native speakers. All have extensive global experience as well as expertise within U.S., especially California, urban school districts; (6) the program is actively investigating field placements for students in schools in Latin America and possibly in Pacific Rim countries.

Lessons Learned

It is critical that ALL credential students reflect seriously on the challenges and opportunities of multicultural, multilingual classrooms from a global perspective. Many European American students are largely untouched by linguistic and cultural diversity in their daily lives, even in California. And credential students of color often have only investigated their own history and culture, with little exposure to or concern about other racial/ethnic/linguistic groups in the public schools.

ALL students need to feel affirmed and taken seriously in their own linguistic and cultural identity to then be able to open up with critical attention to the experiences and voices of others.

Teacher candidates (and professors) require direct contact with marginalized children, parents, and communities. Simply participating in a diverse school and/or interacting with teachers of diverse classrooms does not necessarily provide insight into the views and concerns of the community itself. One of the most serious problems in urban schools is that the teaching and administrative staff does not look like nor necessarily represent the children and communities. Even experienced teachers (and professors) need to be learning constantly about and from the ever-changing urban communities.

Effective education for diverse students and a global perspective should NOT be the content of a single course but must be infused throughout all the courses of the credential program. The state of California has led the way in instituting the BCLAD/CLAD credential. How effectively such programs are implemented and how well prepared and creatively and socially active BCLAD/CLAD teachers are on behalf of justice and equality in schools remains very much to be seen.

Willing to Share

Course syllabi

Information regarding California's BCLAD/CLAD specialized credential and its required competencies.

Experience/expertise/strategies to equip teachers for not only multicultural but bilingual and multilingual classrooms.

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UNITED STATES – Colorado

Graduate Programs in Curriculum & Instruction

College of Education
University of Denver
Ammi Hyde Bldg. 2450 S. Vine St.
Denver, CO 80208

TELEPHONE: 303/871-2486 or 2487
FAX: 303/871-4456

Contact Persons: Edith W. King, Bruce Uhrmacher, Nick Cutforth, Gary Lichtenstein, Peter Downing

Conceptualizations

Multicultural education is teaching about differences based on ethnicity, race, social class, religion, gender, age, disabling conditions, intellectual abilities, and 'special' children.

Global education is worldmindedness, teaching so that the way of looking at events, issues, happenings, and experiences are related to the world as a whole.

Multicultural and global education are connected in the World Awareness Curriculum by dealing with differences in our society and in a global context.

(These definitions are from Edith King, Marilyn Chipman, Marta Cruz-Janzen in *Educating Young Children in a Diverse Society*. Allyn & Bacon, 1994.)

Examples of Program Connections Between Multicultural and Global Education

Multicultural and global education are integrated in seven key courses such as "Multicultural Foundations of Education," "Sociology of Education," "Human Rights and the Educator's Responsibility," "Curriculum and Culture," and "Diversity in Education/Ethnicity, Gender, and Class in Education" through content, methods, readings, assignments, field trips, and other activities.

For example, in the course, "Sociology of Education," students develop a "Portfolio of Global Experience" (from Elise Boulding's *Building a Global Civic Culture*) in which they document and reflect upon their learning from experiences of residential mobility, travel experiences, experiences with subcultures in the United States or elsewhere, their languages, and how their media experiences, persons, and events have shaped their worldview in some critical way.

In the course, "Human Rights and the Educator's Responsibility," students examine the work of Michael Apple, Elise Boulding, and Margaret Mead as they think about the full participation of women and peoples of color at every level of the social system and every society in the world. Questions for discussion include: what aspects of worldwide culture do you believe are the most open to change and liberalization for oppressed groups such as women and people of color? What areas are most closed? Where does the educational enterprise fit in the promise for change and liberalization? What does this reveal about human nature and issues surrounding universal human rights?

In an assignment for "Multicultural Foundations of Education," students draw from James Banks' *Multiethnic Education: Theory and Practice* to develop a project that puts into practice the theoretical framework of "Types of Knowledge" (see chart, p. 147) emphasizing multicultural, cross-cultural, and global perspectives.

In an assignment for "Diversity in Education," students read the U.N. Charter of the Rights of the Child with a group of children and discuss how these rights apply to them personally as well as to all children.

Lessons Learned

We need to develop world awareness and a sense of global responsibility as we teach all aspects of the curriculum.

It is important to identify promising practices for teaching both multicultural and global education.

Teacher educators need to identify outstanding and creative curriculum materials that teach about multicultural and global education.

Willing to Share

Course syllabi and reading lists.

Description of the Portfolio of Global Experience.

A publications catalog of the University of Denver's Center for Teaching International Relations (CTIR).

UNITED STATES – Connecticut

Leah G. Stambler

Associate Professor
Dept. of Education & Educational Psychology
Western Connecticut State University
181 White Street-Westside Campus
Danbury, CT 06810

TELEPHONE: 203/837-8510
FAX: 203/837-8339
E-MAIL: stambler@wcsu.ctstateu.edu

Background

Born and bred in New York City and a first-generation American daughter of a naturalized Polish father and Hungarian mother, I grew up in an urban, culturally diverse, cosmopolitan environment with parents, family members, and friends who were multilingual and globally oriented in their attitudes and interests.

History, the social sciences, and foreign languages were the focus of my academic interests during my secondary, undergraduate, and graduate education. As an undergraduate, I studied the writings of numerous scholars. Some of them had a profound influence on my thinking about race, justice and the lack of it, organizations for international peace, cross-cultural ties among humans and their societies, and the responsibility of individuals to right wrongs: Franz Boaz, Ashley Montagu, Ruth Benedict, Mohandas Gandhi, Carlton Hayes, William H. McNeill, Martin Buber, and Woodrow Wilson. The concepts of equity, justice, humanity, and the responsibilities of governments embedded in the American Declaration of Independence and the U.N. Declaration of Human Rights have played a prominent role in my teaching goal to further multicultural and global education.

International and national events between 1945 and the late 1960s had a profound influence on me and spurred my commitment to multicultural and global education. I was affected by the disclosure of the Holocaust, the plight of post-World War II displaced persons, the formation of the United Nations, the dissolution of British, French, and Belgian power in Africa and the rise of autonomous nations on that continent, television and its media exposure of a *de jure* segregated America, the U.S. Supreme Court decisions during the term of Chief Justice Earl Warren, and the Civil Rights Movement.

My initial employment as a secondary history/social studies educator in the public school systems of New York City and several suburban districts in New York State provided me with the opportunity to infuse into my teaching my interest in multicultural and global education. During the first five years of my career as an educator, I taught courses in world and American history, western civilization, economics and geography, as well as spending several years as faculty adviser for the United Nations Club at one of the high schools in which I was employed. Years later during my employment in New Haven, Connecticut, I served as faculty adviser to public high school students who annually participated in the Yale University sponsored "Model U.N."

Why Make Connections Between Multicultural and Global Education?

Worldwide communication, transportation, and economic networks provide global interface for all of the planet's diverse populations in their nested local, national, and international political divisions. Human concerns about the fundamental issues of housing, nutrition, health, education, employment, justice, and peace are universal. Global demographic shifts within and among countries, as well as heightened worldwide ethnic awareness, are connected to the changing nature of the American population.

Demographic projections about the changing nature of the U.S.'s population dominance by ethnic Europeans (46 percent of all students in America will be people of color by the year 2020) and the constitution of the American teaching pool (mostly female, white, and middle class) make it imperative for teacher education courses to be infused with the components of multicultural and global education. Opportunities must be provided

for the nation's future and current educators to become proficient in the teaching of the attitudes, knowledge, and skills which will prepare their students for the multiple challenges of the 21st century. Future actualization of the U.N. motto, "Think globally, act locally!" will depend on people's utilization of a global education content base to solve local and national social, economic, and political problems.

Examples from My Work

The syllabi for all of the courses that I teach include components of cultural diversity and focus on the American multicultural scene and its corresponding global conditions. Readings for each of these courses include some sources relevant to the American macroculture and its microcultures (e.g., socioeconomic class, ethnic or national origin, primary language, religious preference, gender, age, abilism, geographic region of residence). I draw the students' attention to the global linkages with these American microcultures through the use of appropriate and timely samples of videotaped programs, slide shows based on my travels, literature, news articles, pieces of music and art, displays and exhibits, student presentations of research, and field experiences. I model the infusion of these multicultural and global education sources during my teaching as a means of creating an environment that my students will find conducive to increased student learning and that they will replicate it in their own classrooms.

In the foundations course, "Introduction to Education," multicultural and global education connections are made during the treatment of the topic, "America's new diverse population and implications for educational institutions." Students read *New Americans, An Oral History* by Al Santoli. Then in four or five groups, they are responsible for oral presentations to their classmates about the new immigrants included in their chosen portions of the text.

In the course, "Integrating Language in the Secondary School," secondary-level undergraduate students are required to create a curriculum module which is usable during their student teaching experience, and be pertinent to their discipline. The module must include: multicultural and global education perspectives, the structure of one of the integrated curriculum models; the presence of the whole language approach; activities representative of lower- and higher-order thinking skills; reading, writing, speaking, listening, and viewing activities, and, examples of techniques for the teaching of study skills in the content area. Each student presents his/her curriculum module to the class during one of the last two sessions of the semester.

A second requirement of students in the same course is to create an annotated bibliography of various genres and works of literature such as fiction/nonfiction and multicultural and global that are pertinent to each student's academic major and are relevant to the student's practice field placement.

Recommendations

Participate in culturally diverse activities on the local, state, and national scene.

Travel to cultures outside of the United States and seek out immersion experiences.

Since language bears the values and attitudes of its culture, educators should learn a foreign language new to them, visit its land of origin, engage in conversation using the newly learned language, and probe the ins and outs of that culture's worldview.

Invest time in thinking, reading and rereading, networking with colleagues, conferring with students, participating in and attending conferences/workshops/institutes, selecting and organizing resources, planning and implementing ideas, evaluating teaching methodology and course content, and applying post- evaluation suggestions for change.

Readings: James Banks' *Teaching Strategies For Ethnic Studies* (5th ed.); Christine Bennett's *Comprehensive Multicultural Education: Theory and Practice*; Donna M. Gollnick and Philip C. Chinn's *Multicultural Education in a Pluralistic Society*; Sonia Nieto's *Affirming Diversity: The Sociopolitical Context of Multicultural Education*; Joel Spring's *Deculturalization and the Struggle for Equality: A Brief History of the Education of Dominated Cultures in the United States*.

UNITED STATES – Delaware

Victor R. Martuza

Associate Professor, Educational Studies
Director, Center for Intercultural Teacher Education (CITE)
College of Education
University of Delaware
Newark, DE 19716

TELEPHONE 302/831-3648/49
FAX 302/831-4445
E-MAIL martuza@chopin.udel.edu

Background

Before the age of 37, I was pretty much disinterested in matters multicultural, international, or global. I grew up in a first- and second-generation coal mining community that was mostly of Eastern European heritage and attended public schools that were racially homogeneous. Neither my undergraduate experience at a local college nor teaching and administrative posts in a public secondary school undergoing desegregation nor my graduate education at a large state university, all of which occurred concurrently with the enormous changes which were taking place internationally (e.g., Sputnik) and domestically (e.g., the Civil Rights Movement), seemed to stimulate my curiosity or affect my attitudes about these matters. To say that I was politically conservative and a subscriber to the assimilationist perspective would be quite accurate.

The beginning of my transformation occurred in 1973 when two colleagues and I accompanied a group of future teachers to England on a study tour under the new January Winterim program established at the University of Delaware. This first international experience aroused my interest in other lands, peoples, and cultures. Then, in 1978 I had a rare opportunity to co-direct a joint Bucknell-Delaware study tour which took us to the Mayan ruins of the Yucatan Peninsula and to the much vilified island nation of Cuba. I was hooked. These and subsequent experiences in Guatemala, Nicaragua, and Mexico turned my view of the world on its head. As a result I became increasingly involved in the creation of intercultural learning opportunities for our future teachers. My elevated international awareness sensitized me to the demographic changes occurring in the United States and elsewhere as well as to the emergence of global systems and their impact on the quality of our daily lives. This, in turn, led me to a mid-course career change from working in educational research methodology to intercultural teacher education, a field that now occupies nearly all of my time and effort.

Why Make Connections Between Multicultural and Global Education?

Perhaps because of my particular path of personal development, which began with international interests, I never thought of multicultural and global as being disconnected. It seems to me that cultural differences and similarities, whether within national borders (multicultural) or across national borders (international) have enormous positive and negative potential; and that worldwide demographic changes (e.g., migration), the emergence of a global economy, the communications technology revolution, etc., tend to magnify and propagate the effects of intercultural events around the globe, instantaneously at times. To me, the connections seem inherent and demand recognition; and while the multicultural/international/global distinction may serve a useful purpose at times, it seems unnatural and counterproductive in the study and teaching of intercultural problems, issues, and phenomena.

Examples from My Work

I created a course for the elementary teacher education program which I call "Cultural Diversity, Schooling, and the Teacher." It is an experimental work-in-progress with multicultural, international and global dimensions. One example of this mix occurs in a segment of the course which examines preschool policies and practices in several countries, with particular attention to the cultural contexts in which the schools are situated and the effects of context on the teacher's philosophy, practices, expectations, etc.

With the help of other interested colleagues, I created and currently direct our Center for Intercultural Teacher Education (CITE). The center creates and manages projects which provide opportunities for students, staff, and faculty to increase their intercultural awareness and understanding. The projects include one-month and one-semester travel study programs, one-day field trips to the United Nations, the Organization of American States, and regional schools; a speaker series; and a variety of cross-cultural service-learning activities.

We are currently developing four-year, co-curricular programs which focus on Latino, African, Asian, and Native cultures. These programs promote volunteerism and service-learning activities and offer menus of intercultural learning opportunities of varying duration both here and abroad. For example, the Latino cultures program begins with service-learning activities in regional Latino communities and culminates with study abroad and student teaching options in Panama.

Recommendations

First, recognize that demographic changes in our communities and schools require teachers to have cross-cultural knowledge in order to do the job adequately. Knowledge of the community and its cultures is necessary for generating the examples and metaphors as well as choosing teaching strategies essential to making difficult subject matter relevant and understandable to students. It is also essential for understanding the beliefs, values, and aspirations of the parents as well as for making parents feel welcome in the school and valued as collaborators in the education of their children. Service learning is an excellent vehicle for learning about the community in the service of the community.

Second, use a full range of available resources, including: (1) teaching cases such as those developed by Judith Shulman, Selma Wassermann, Rita Silverman and William Welty, and Judith Kleinfeld with the introduction of international and global aspects as appropriate; (2) the free magazine *Teaching Tolerance* and the excellent text/video teaching packages available from Teaching Tolerance, 400 Washington Ave., Montgomery, AL 36104; (3) commercial films such as *Stand and Deliver* and *Come See the Paradise* which serve as excellent discussion triggers; (4) publications of *The American Forum*, long a leader in the global education movement; (5) news media (e.g., C-SPAN); and (6) the rich array of community resources (e.g., museums and ethnic community centers).

UNITED STATES – Delaware

The Center for Intercultural Teacher Education (CITE)

017 Willard Hall Education Building
College of Education
University of Delaware
Newark, DE 19716

TELEPHONE: 302/831-3648/49
FAX: 302/831-4445
E-MAIL: martuza@chopin.udel.edu

Contact Persons: Victor Martuza, Sylvia Brooks, Hernan Navarro

Conceptualizations

Multicultural education fosters an unwavering respect for individual and group differences of all kinds (e.g., race, gender, ethnicity, religion, sexual orientation) as well as a personal commitment to the elimination of prejudice and discriminatory policies/practices based on such differences. On the part of educators, this implies a commitment to equal opportunity and social justice, especially in the classroom and the school.

Global education promotes an appreciation for and understanding of emerging world systems (e.g., economic, political, communications) that profoundly influence what humans do and how they do it. It also promotes respect for the customs, aspirations, and contributions of all cultures as well as a commitment to peace and social justice both here and abroad.

Multicultural and global education (along with international education) may be viewed as dimensions of a more inclusive intercultural education project which seeks to promote cross-cultural appreciation, understanding, acceptance, and affirmation both within and across national boundaries. It is our belief that each dimension is best examined in relation to the other two rather than in isolation.

Examples of Program Connections Between Multicultural and Global Education

Our international field trips to the United Nations and the Organization of American States focus on contemporary, perplexing problems (e.g., immigration, drug abuse and trafficking) which have global dimensions and examine the potentials and limitations of these international organizations in seeking and implementing solutions. These occasions also include visits to important cultural sites such as Ellis Island and the Holocaust Museum as well as to perform collaborative "cultural scavenger hunts" in different ethnic communities.

Our study abroad programs in the United Kingdom and Panama (with others to follow) facilitate the examination of intercultural issues within a comparative framework and draw heavily on local data, resources, and expertise.

It was our good fortune several years ago to be awarded custodianship of the U.S. Committee for UNICEF collection of nearly 6,000 volumes of children's fiction from around the world. These materials serve as an important resource to local schools and libraries as well as to the reading component of our teacher education program.

Our new Latino cultures program, which will serve as a template for future African, Asian, and Indigenous Peoples programs, provides a four-year menu of short- and long-term cultural learning opportunities. The menu includes local volunteer and service-learning options as well as overseas service-learning placements, formal coursework, and student teaching options. This program is the result of a collaborative effort which builds on the historic relationship between the universities of Delaware and Panama, and the Delaware-Panama partnership within the Alliance for Progress Partners of the Americas framework.

Lessons Learned

Institutions tend to resist change and teacher education institutions are no exception. Certification requirements, faculty reward structures, economic factors, and persistent assimilationist beliefs are some of the contributing factors. One alternative approach to providing intercultural learning opportunities to future (and inservice) teachers is through the establishment of a center such as CITE. Its co-curricular orientation provides a non-threatening approach which seems to minimize faculty resistance while gaining new allies in a slow, but steady fashion.

Menus of intercultural learning options that allow students to interact with one or more cultures at different times and at varying levels of intensity encourage both explorations and in- depth study. We believe that we've made considerable progress in developing such menus in the relatively short life of the center. We expect that further developments in the next several years will have a more direct impact on our formal teacher education curriculum.

Some faculty will resist initiatives like ours while others will declare them irrelevant and unworthy of support. However, many will join the effort if it can be shown that they will benefit in a professional or personal way from involvement. Creativity is needed here.

Willing to Share

The CITE brochure which describes the mission and projects of the center.

Report summaries which describe selected projects or which summarize the year's activities.

Our experiences in developing the center and lessons learned in the process.

UNITED STATES – District of Columbia

Sarah (Sally) Pickert

Associate Professor
Department of Education
Catholic University of America
212 O'Boyle Hall
Washington, DC 20064

TELEPHONE: 202/319-5800
FAX: 202/319-5815
E-MAIL: pickert@cua.edu

Background

I had the opportunity as a child to live in Japan for a year and was amazed at how many things that I had taken for granted in my own culture were conducted in a totally different way in Japan. Because I did not know Japanese, I observed the relationships among people intently, attempting to pick up nonverbal cues to understanding what was going on. This was my first conscious introduction to intercultural communication. I also learned a little of what it meant to hold minority status in a culture.

My experience in working in a teacher education program that places student teachers in classrooms with culturally diverse groups of students helped me to see the importance of asking teachers to study the role of culture in education and to reflect on its influence in their own practice.

Why Make Connections Between Multicultural and Global Education?

The study of cultures and the changing relations among them, nationally and internationally, is the underlying link between multicultural and global education. To understand the impact of culture on education teachers need an interdisciplinary background in anthropology, history, geography, linguistics, psychology, and politics. Because teachers are cultural gatekeepers as well as cultural participants, their classroom practice is a reflection of dilemmas we all face as members of an interdependent world.

Examples from My Work

I attempt to use examples from other cultures in my university teaching. I ask students to reflect on the perspectives of others, and I require that they articulate the reasons for their own educational choices. I hope that by making students more reflective, they will grow to become more sensitive and thoughtful teachers.

Every course I teach includes cross-cultural encounters, where students interact with someone very different from themselves, and where they also reflect on their own actions and attitudes resulting from these encounters. Literature, historical materials, cultural artifacts, and films provide background information to help students learn more about people from different cultures. We also explore concepts like social hierarchies, group memberships, stereotypes, and prejudice within and across cultures. Many topics are based on dilemmas people face when making educational decisions.

My research explores the changing meaning and scope of international, intercultural, multicultural, and global education. I am interested in the historical and political forces that shape those definitions and produce structural changes in education systems and organizations internationally. I also study the impact of planned cross-cultural encounters on teachers' classroom practice and on their thinking about teaching.

Recommendations

Provide more opportunities for teacher education faculty, administrators, and students to experience cultures different from their own and to analyze their reactions to that experience. Reach out to the local community for resources in this effort.

Use the Internet to locate people who are further away. Be a model by participating in cross-cultural experiences yourself.

Use more than one language.

UNITED STATES – District of Columbia

Teacher Certification Program

Catholic University
O'Boyle Hall
Washington, DC 20064

TELEPHONE: 202/319-5800
FAX: 202/319-5815

Contact Persons: Anastasia Samaras, Nancy Taylor, Joan Thompson, Sally Pickert

Conceptualizations

Multicultural education (according to ERIC) is education involving two or more ethnic groups and designed to help participants clarify their own ethnic identity and appreciate that of others, reduce prejudice and stereotyping, and promote cultural pluralism and equal participation.

Global education (according to ERIC) means learning/teaching activities across all grade levels that focus on the inter-relatedness of peoples, cultures, and countries.

Many cultures and languages have other definitions for these same terms. In the United States, multicultural and global education are often connected by common values (particularly regarding diversity and equality); subject matter (similarities and differences among cultures and subcultures); and desired outcomes (perspective-taking and of view of the world as an interconnected yet unjust system).

Examples of Program Connections Between Multicultural and Global Education

In our early childhood, elementary, and secondary certification programs, we prepare teachers to teach in situations where the overriding culture of students and schools differs from the culture and life experiences of the teachers themselves. With an emphasis on multiple perspective-taking, our reflective practitioner model helps preservice teachers make sense of experiences with students whose behavior they do not understand and with a new minority status they find professionally and socially isolating. These cultural encounters are supported with discussions in general methods classes and specific courses such as "Multicultural and International Education," and "Race, Class, and Gender," where students reflect on the dilemmas of teaching within local and global contexts. With selected courses from English, modern languages, and education, and specific internship experiences, students can obtain a minor in "Second Language Education and Cultural Diversity."

Lessons Learned

For university faculty, significant involvement in minority K-12 schools, a sound familiarity with the reflective practitioner model, and a strong support network for students have been the key to the program's success. Unlike many studies that report little impact of teacher preparation programs on a teacher's subsequent practice or beliefs, our program has demonstrated that students who are asked to explore issues from multiple perspectives, examining social, moral, and ethical implications of their actions, and who model this kind of thinking before and during their teaching, continue to use this approach to educational dilemmas at least through their initial years of teaching.

Willing to share

Syllabi for relevant courses.
Bibliographies.
Research articles written by program faculty.

UNITED STATES – Florida

Sandra H. Fradd

Associate Professor and Coordinator of Teachers
of English to Speakers of Other Languages
(TESOL) and Bilingual Programs
312 Merrick Building
University of Miami
Coral Gables, FL 33124

TELEPHONE: 305/284-6501
FAX: 305/284-3003
E-MAIL: sfradd@aol.com

Background

I grew up in a bilingual environment in South Florida, where Spanish and English were both widely used languages of communication. Although only English was spoken at home, I learned to speak both languages fluently. As a teenager, I lived and worked in Colombia and traveled throughout Latin America and became comfortable functioning in two cultures and languages. Because of these positive experiences, I have been motivated to learn several other languages with varying degrees of proficiency and enjoy learning about and working in diverse cultures.

Why Make Connections Between Multicultural and Global Education?

The University of Miami TESOL Programs has students from many different countries and languages. As teachers from different countries and cultures learn together and share insights with each other, their knowledge and understanding both of course content and its applications in diverse settings grows exponentially. Working together, teachers make connections between multicultural and global education. In the process, they learn to promote similar opportunities to learn and to share with their own students. The skills and insights that are developed through multicultural learning apply in many global contexts. By combining the benefits of multicultural and global education, teachers learn to think beyond the confines of their school and the specific students with whom they interact. They learn to appreciate the benefits of understanding and participating in diverse cultures as members of a world community, and they learn to share their own insights as members and participants of specific cultures.

Examples from My Work

In a course on classroom culture, classroom observations of diverse ways that students and teachers communicate positive and negative affect lead to understanding of group cohesion and individual achievement. These observations can be linked to ways of understanding the cultural contexts of learning, which in turn relates to understanding cultural differences within different countries as well as within one country.

In a course on language assessment, participants learn to collect language samples that include diverse ways that students tell narratives. Setting the stage so that participants develop and share their understandings from these experiences is important.

Observing similarities and differences in classroom discourse patterns and reflecting on similarities and differences in preferences and expectations enable teachers to become aware of the roles of language and culture in the learning process.

Providing opportunities for them to compare and contrast the circumstances under which diverse communication patterns occur gives participants additional insight. When there are many cultures and nationalities represented in a school, participants see the classroom as a microcosm of the world.

Teachers apply information from the assessment and curriculum development courses as they assist students in selecting culturally authentic children's literature, real stories about and by real children. Authors of authentic literature have lived the reality they write about.

During the Summit of the Americas in December 1994, many of the bilingual and ESOL teachers in our program worked as interpreters and

assistants. Others used newspaper and television coverage in different languages to emphasize the geographic importance of Miami as a center for commerce and communication.

Recommendations

Become familiar with diverse genres and the cultural insights provided within them. Stories can provide important cultural understandings and encourage reflection on intentions as well as overt actions. The development of cultural insights can occur in different ways. Examine diverse genres by (1) compiling lists of novels that promote cultural insights, (2) asking teachers to read some of these novels and share their perceptions of the material and the cultural insights they gained through the novels, or (3) asking teachers to compile a list of novels that have contributed to their understanding of a new culture and then use this list for further reading. The class can discuss both the insights gained through the instructor-generated list and the teacher-generated list by focusing on the similarities and differences between the specific books and the overall contents of the two lists. Similar activities can be conducted using videos, movies, or even television programs.

Become familiar with ways that members of different cultures see the world. Compare and contrast ways that diverse cultures accomplish activities by observing and discussing values and beliefs that may be operating within a culture. Topics for consideration might include paying respect, child-rearing practices, establishing private and public topics of conversation, preparing for an important event, and decision-making. These and other topics are developed in Sandra H. Fradd's *Creating the Team to Assist Culturally and Linguistically Diverse Students* (Tucson, AZ: Communication Skill Builders, a Division of Psychological Corporation, 1993). These topics work well within both the contexts of multicultural and global education.

Promoting teachers' reflections on what they have done and what they have learned often enhances their awareness of commonalties and expands their awareness of the effective ways diverse groups can interact to achieve common goals.

UNITED STATES – Florida

Toni Fuss Kirkwood

Teacher and Global Educator
W. H. Turner Technical Arts High School
10151 Northwest 19th Avenue
Miami, FL 33147

TELEPHONE: 305/361-3167
FAX: 305/365-9630

Background

I grew up during a war-torn Germany with people yearning for peace and a normal way of life. Too many death notices from the two fronts had brought a sadness into my small Bavarian village and had marked the women and the elderly. This period of my life I will always remember because Papa told us what was happening to the Jews and other "undesirables." The Nazi genocide had brought indelible bloodstains to a Germany I loved as my country. All my life I tried to decipher how such horror could be committed by my own people.

The above experiences have affected me profoundly as an individual and, later, as an educator. They taught me, firsthand, man's inhumanity to man. The experiences showed me the darkness of allegedly enlightened people from which sprang Beethoven, and Goethe, and Nietzsche, and Duerer, and they shaped me and my teaching.

A second critical experience in my young adulthood occurred when I emigrated to the United States. I landed in the deep South. I encountered racism and segregation. I could not understand why Blacks sat in the back of the bus. I fixed lunch for my mother-in-law's maid but she hesitated to sit at the table with me. White friends avoided me because I had African American friends. My German schooling did not prepare me for this injustice. I experienced the Sixties: cities burning, demonstrations, violence, race riots. This was difficult for a young country girl from Bavaria to understand. Slowly I put the pieces together. It was another type of genocide in a country to which most of the world wanted to emigrate. These and other experiences deeply shaped me into the person I am today. My sense of justice and equality burns deep inside of me.

My extensive traveling, studying, and teaching abroad have also shaped me. They taught me that the world is full of good people who are victimized by corrupt governments and personal greed. The people of China, the Caribbean, Mexico, Japan, Russia, and Siberia have shown me that their deprivation did not keep them from selflessly moving forward to improve the life of their people. I was touched by their total commitment, resourcefulness, and their humility and gentleness in how to improve education for future generations. I discovered how much we educators have in common regardless of place or background across this world. I experienced the smallness and interconnectedness of the planet. I feel at home in foreign places. Respect for other cultures and their view of life is deeply ingrained in me.

The fruition of my learning experiences came with being global education coordinator for the Dade County Public Schools. I have trained hundreds of K-12 teachers, information specialists, counselors, and administrators in how to teach from a global perspective across all disciplines.

Miami is our country's most international urban community. I have learned how strongly many of Miami's educators recognize the need to implement global perspectives into the curriculum. They feel that our existing curriculum does not meet the needs of the 21st century; that effective citizenship for the future must include global perspectives, a respect for the diversity of cultures, and the interconnectedness among nations. Faculties see a critical need to prepare our youngsters with the skills, attitudes, and understanding necessary to enable them to live and work effectively within an international community.

Administrators recognize the necessity to globalize the entire school. This is particularly true of elementary and middle school principals. One of the most important lessons I have learned is that senior high school teachers and administrators are most resistant to change.

A second important lesson learned is that some teachers easily get stuck at Hanvey's third dimension of cross-cultural awareness. It is the easiest of the five dimensions of the Hanvey Model to teach. I continuously adapted my staff development to the culture of the school and the idiosyncratic nature of teacher-specific modalities.

I now specifically train teachers in the differences between multicultural and global education. It is an important difference. Their meanings are not interchangeable.

Why Make Connections Between Multicultural and Global Education?

The connections between multicultural and global education are a necessity to prepare for a peaceful 21st century in our country and the world. How can we bridge the two not irreconcilable differences? Multicultural education must be taught within the context of the larger society and the world community. Commonalties not differences among ethnicities must be emphasized. Multicultural education must encompass a larger view, a global view. Cooperation, dialogue, cross-cultural sensitivity, and empathy must become the guiding principles to bring groups of all ages, classes, creeds, ethnicities, genders, and races into the mainstream. Multicultural education can be taught within the framework of global education and vice versa. It must be all-inclusive.

Examples from My Work

As global education coordinator for Dade County Schools, I combined multicultural and global education in several ways. One methodology compared and contrasted the geography, history, and culture of two dominant minorities in Miami (African Americans and Hispanics) using a Venn diagram (implementing Robert Hanvey's third dimension of global education). After establishing the two cultures' differences and commonalities, we examined each from the four dimensions of the Hanvey Model of perspective consciousness, state of the planet awareness, global dynamics, and awareness of human choices. Using the comparative method, we made generalizations applicable to both cultures within each dimension and examined them from a global perspective.

Currently through my dissertation research I am examining how three high school social studies teachers in classrooms characterized by ethnic diversity teach from a global perspective consistent with global theories outlined in the Hanvey and Botkin Models.

I also teach American and world history from a global perspective consistent with the theories of global education and defined in the conceptual framework of the Hanvey Model and innovative learning theory of the Botkin Model. I stress cross-cultural awareness, similarities, and differences, etc., outlined in dimension three of the Hanvey Model *equally* with the other four dimensions. I start the school year with students learning the two models. We apply them to historical and contemporary content consistently throughout the academic year. My students are global thinkers with a multicultural perspective.

Recommendations

Establish a dialogue of committed leaders in multicultural and global education to design a joint plan that will meet the philosophy of both schools of thought. Work with community organizations to affect educational policy in school districts through local school boards and lobby at state and national levels.

Conduct action research in global classrooms and bring findings to the attention of the public. Work within your professional organizations to build bridges between global and multicultural education.

Educate teachers in the Hanvey and Botkin Models. Robert Hanvey's salient work, *An Attainable Global Perspective*, offers the conceptual framework in how to teach from a global perspective across all subject areas and grade levels. The philosophical underpinnings for a global perspective are defined in the seminal work, *No Limits to Learning: Bridging the Human Gap* by J. W. Botkin, M. Elmandjra and M. Malitza, a book that provides a moral dimension and innovative learning for shaping the future.

UNITED STATES – Florida

Teachers of English to Speakers of Other Languages and Bilingual Programs

312 Merrick Building
University of Miami
Coral Gables, FL 33124

TELEPHONE: 305/284-6501
FAX: 305/284-3003
E-MAIL: sfradd@aol.com

Contact Person: Sandra H. Fradd

Conceptualizations

Multicultural education seeks to make students and teachers aware of similarities and differences in the ways that members of cultures interact, express belief systems, and promote personal as well as group interests. Unfortunately, multicultural education has often been viewed as a way of promoting the acculturation and assimilation of minorities within the larger mainstream, rather than instruction that provides insight into the nature of human interactions.

Global education also seeks to make students and teachers aware of similarities and difference in the ways that they interact and to promote international understanding through the valuing of diverse cultures and languages.

Multicultural and global education both provide opportunities and contexts for expanding teachers' horizons about the communities and world in which they live. The difference between the two instructional areas is that global education is often thought of as occurring within the larger arena of a world composed of many equally valued societies, whereas multicultural education is often viewed as relevant to one particular society. Global education may be viewed more positively and more relevant to mainstream students as well as the ethnolinguistically diverse groups of learners.

Examples of Program Connections Between Multicultural and Global Education

Curriculum planning and development. The central purpose of the University of Miami TESOL programs is to prepare teachers to effectively promote the development of English-language proficiency with students (children to adults) learning English as a new language. To encourage teachers to think through the *process of learning to function in a new language and culture*, we have developed a planning framework for organizing lessons and instructional units that supports the development of multicultural and global education in planning instruction in (a) academic language, (b) social language, (c) cognitive development, and (d) cultural knowledge.

In all four areas of language development, links between multicultural and global education relate to teachers' understanding of the context and purpose of communication. Teachers learn to apply the planning framework to the context of communication and the role of culture in the communication process.

Applications in informal settings. Informal learning opportunities where teachers from diverse languages and cultures collaborate in instructional planning and action research helps them develop perceptions of themselves as both learners and contributors to others' learning. These activities lay the foundation for discussion of issues in multicultural education, teaching by example rather than by precept. When their attention is brought to focus on the links between what they are doing and the process of developing multicultural and global understanding, teachers readily acknowledge their growth.

Once they develop an awareness of the ability to communicate and interact effectively within a variety of cultural contexts, they begin to seek many opportunities to extend these skills. Through this collaborative process, teachers from diverse language groups learn to build strong relationships that enable them to continue to make important links for themselves and their students. Through this process, teachers learn both formal and informal ways of promoting links between multicultural and global education.

Lessons Learned

Everyone wants to be valued and appreciated, but no one wants to be studied. By making the

learning process articulate, yet subtle, it can become a journey into the unknown where everyone has something to contribute and something to learn. No one should be put on the spot. No one should be required to contribute, but everyone should be expected to have something to give and to receive. Some participants will not feel comfortable sharing insights or experiences until they have had some time to become acquainted with other members of the group. If we look for interactional patterns in diverse ways of doing and being, we will gain insights in improving classroom participation and interaction.

The use of narratives and samples of other texts provides a comfortable entry point for reflecting on and talking about different cultural understandings. Narratives are a part of every culture. They can have their origins within one nation, such as the United States, or diverse nations and cultures from around the world. A combination of both can offer linkages between cultures so that participants recognize the many similarities, as well as differences, within and across cultures.

Children's literature offers a starting point by providing ways for teachers to engage their students in discussions and gain insights that reach beyond individual personal experiences. Children's books also encourage reflection and discussion. For example, did the author or the artist portray the characters accurately? Were the events related in a sensitive manner? Would we want to know more about the characters? Would we want to visit the location where the story took place? How do people from that region or language background feel about the story? How might the story have been changed? What would be the effect of these changes on the story line? How would these changes reflect different cultural values?

Willing to Share

Information on the program and two new components, a Teachers of English as a Foreign Languages (TEFL) at the master's level and a TESOL program that will begin at the undergraduate level and be completed as a fifth-year master's program. We also encourage visitors.

A list of articles about the program and our current research in describing the language, science knowledge, and cognitive strategy use of diverse groups of elementary students and teachers. For example, for a description of the program and an example of the action research that a previous group of teachers conducted see Sandra H. Fradd, Rebecca Burns-Hoffman, Okhee Lee, & Victoria Evelyn. (1993). Action research and the professional development of ESOL teachers. *Gulf TESOL Journal*, 9, 23-30.

UNITED STATES – Georgia

Ora L. Hill Cooks

Associate Professor of Curriculum
Curriculum Department
School of Education
Clark Atlanta University
J. P. Brawley Drive @ Fair Street, SW
Atlanta, GA 30314

TELEPHONE: 404/880-8490
FAX: 404/880-6081

Background

I am the middle child of three children that my mother and grandmother raised. My mother worked as a maid and cook; thus, we were very poor. My life experiences have been those of a poor Black female who grew up in West Memphis, Arkansas. Having an intimate knowledge of the power of race and poverty, I am very aware of the pervasive influences these factors can have on children's growth and development. Poverty may be a more invasive impediment to educational attainment than race, nationality, or religion. In the lives of the truly poor, lack of economic necessities pervades every aspect of life. Extreme poverty can breed a numbing type of hopelessness in learners that requires teachers to show exceptional motivational skills to revitalize the learner's belief in the power of education as an aid in securing the necessities of life.

My experiences have shown me that the single most influential **negative factors** impacting schooling practices, relative to multiculturalism and global education, are **race and socioeconomic** status of the people. I have also observed that one of the single most influential **positive factors** impacting multicultural and global aspects of schooling is the **learner's confidence** in her/his ability to achieve and a belief that there are economic rewards in achievement.

As a preschool through university level teacher who has taught in four regions of the United States (in the Southwest in Arkansas and Texas, in the Midwest in Michigan, in the Northeast in New York, and in the Southeast in Georgia), I have found that teachers' perceptions about and behavior toward learners from ethnic minority and extremely poor families have tremendous impact on the motivation of their students to learn and achieve. Teachers who have the ability to look beyond these obvious demographic traits and demonstrate a "sincere belief" in each learner's potential to achieve have a tremendous impact. I would theorize that gaining an understanding of race and family resources, as defining influences on learning opportunities, will enable teachers to address the cultures created by race and poverty as very powerful multicultural and global factors impeding learning opportunities in the "global village."

My experiences have taught me that race and socioeconomic status are prime determinants of how multicultural and global issues are handled in schools.

Why Make Connections Between Multicultural and Global Education?

As professionals charged with a major portion of the acculturation of the young and/or inexperienced into a global society, educators must understand that the world is a place of cultural and global interconnections. We must acknowledge the fact that there is value in differences among people, places, and ways of living and we must help learners gain an appreciation for those differences. But, we must also work to ensure equity toward the elimination of discrimination based on race and socioeconomic status.

Much of the beauty of the world lies in the variety that exists among us. Observing, exploring, and valuing our differences and, consequently, discovering our similarities make life an infinitely arresting journey.

The diverse scenery of the multicultural and global route through life helps us begin to visualize the infinite possibilities inherent in being a human being. Our ultimate aim is to produce educated people, and an enduring trait of educated people is a sense of curiosity that moves them to constantly

explore, discover and, thus, gain knowledge and appreciation of diverse people, places, and things. The educated person is able to value the diversity represented by multicultural and global views of life and living.

Examples from My Work

Two of the most rewarding experiences I use in courses and workshops are placing students in collaborative work teams and assigning biographical research projects. Through their adjustments to working in teams with people of varying talents and strengths, students learn to distrust their prejudgments and to observe people before coming to conclusions about them. They learn to discover, appreciate, and utilize the variety of talents each person brings to the task at hand.

Using preformulated criteria, biographical research results in learners gathering sufficient similar findings to begin observing that people (for instance, radical leaders regardless of race, religion, and nationality) have many behavioral characteristics in common. Another conclusion that rapidly becomes apparent in the biographical profiles is that adversity and a willingness to swim against the tide of popular sentiment and choose "the road less traveled" seem to be defining factors in people who have influenced the course of history. These conclusions help learners to understand and appreciate the importance of diversity and help them begin to accept and value cultural and global differences.

Regardless of the nature of the learning experience I am facilitating, I always require students to present the viewpoints of diverse people on the issues under exploration. My philosophical stance is that educators must be scholars and scholars are always interested in exploring the misunderstood, the unknown, and the diverse aspects of the topic under study. An understanding and appreciation of multicultural and global interrelationships among people are vital to the mission of dedicated educators/scholars.

Recommendations

As George Counts so elegantly expressed, educators must be more than transmitters and guardians of current social practices and statuses. Educators must seek to change, shape and reconstruct society in ways that make life a fantastic voyage for all the world's peoples. Understanding and appreciating cultural and global interrelationships make education the journey of discovery as it was envisioned.

I recommend that educators make every effort to understand all of the nuances of what it means to be "different." Educators should constantly seek to explore diverse viewpoints and life situations, either vicariously (reading, video-viewing, observations, or talking with people from other cultures) or through real experiences (travel and ethnographic research experiences). Most importantly, educators need to reexplore the role and influences of race and poverty on school experiences, because these factors are, and have always been, defining influences on all aspects of schooling.

Readings: Carter G. Woodson's *Mis-Education of the Negro*, Jonathan Kozol's *Savage Inequalities*, Edward Stevens and George Woods' *Justice, Ideology, and Education*, W.E.B. Dubois' *The Education of Black People, Ten Critiques*; George S. Counts, *Dare the School Build a New Social Order?* John I. Goodlad and Pamela Keating's *Access to Knowledge*, Marian Wright Edelman's *The Measure of Our Success*, Audrey Edwards and Craig K. J. Polite's *Children of the Dream*; Jay David's *Growing Up Black*, and Langston Hughes' *The Best of Simple*.

I strongly recommend that educators go out of their way to drive through poor and ethnic neighborhoods at least once per week to be reminded of the true nature of poverty and to see how other people live. We need to be reminded that all is not well. We need to see, firsthand, poverty in all its dehumanizing and visually devastating effects. Further, educators who work in economically depressed areas need to take every opportunity to make the school/classroom an "oasis" of beauty and order as an aesthetic alternative to what may exist in the community.

UNITED STATES – Georgia

Nancy L. Ritsko

Associate Professor in
Department of Counseling and Human Development
School of Education
Clark Atlanta University
Atlanta, GA 30314

TELEPHONE: 404/880-8827
FAX: 404/880-6081

Backgound

The town where I was born in 1952 was typical of many others in its time and location. It was situated between two sets of railroad tracks along the Monongahela River about 40 miles south of Pittsburgh in Southwestern Pennsylvania. It was a coal-mining town where I experienced wonderful moments of childhood, adolescence, and young adulthood. It was also a town that confused me at times. For example, why did my colored friends live at the far end of the town (closest to the mine) and not amongst us—their white friends? And why did the nuns who taught us Catechism at our Roman Catholic St. James Church encourage us repeatedly to bring our non-Catholic friends to Catechism and Mass and weddings and funerals while simultaneously forbidding us to entertain any thoughts of doing the same when our friends beckoned? And why did some of the Italian families and the Slovak families insist on not talking with each other? And, more painfully because it was not just close to home —**but home**—why were we made fun of by a coal miner's daughter because our father drove the garbage truck and collected the town's refuse every week?

These events and people influenced my thinking and my work in multicultural and global education.

Why Make Connections Between Multicultural and Global Education?

All of the above situations and those not mentioned did not seem "right" 40+ years ago. Fortunately, the passing years and education have not made them "right" even today. I now understand but do not justify nor accept these situations.

All of these things happen to people everywhere, everyday. In order for us to strive toward world harmony and individual peace, we must recognize wrongs and rights by first becoming *aware of them*. As I share with my students, if I do not know that something is broken, how can I fix it? Make me aware! That small town in Southwestern Pennsylvania *is* multicultural and global in its attitudes, feeling, behaviors. It is not an isolated hamlet. It is and was interdependent with other communities and peoples around the nation and world. Without knowing how we are interdependent, how can we hope to "fix" our own or others' isolated stance?

Examples from My Work

In every course that I teach, I use a 26-item self-reflection inventory that I developed to encourage students to undertake a personal soul search and brainstorming about how other cultures may approach the individual items in their answers. It introduces cross-cultural counseling concepts and skills and provides a foundation for additional readings. The inventory is an accumlation of items derived from numerous and diverse sources such as professional readings, workshops, conferences, etc. It is available upon request.

The use of literature is an unusual but powerful vehicle for making connections between multicultural and global education in my teaching. For example, I distribute a quote from Ruth Benedict's (1934) classic book, *Patterns of Culture*, and I ask that the students reflect on its message regarding the cultural dimension.

Aesop's fables are also shared for student reflection. For example, using the story of "The Lion and the Mouse," I ask for its "meaning," why everyone in the class understood its meaning, what qualities maintained its longevity, what characteristics contributed to its understanding throughout the world. Surprisingly, many of my students (African

Americans) have never heard of Aesop but know the story. Giving them the background of Aesop as an ex-slave who lived more than 2,000 years ago and freed himself from slavery because of his wit and cleverness provides them with another dimension of the wonderful possibility of human growth for all of us.

Proverbs are still another way to "pull us all together." For example, the concept that the same idea is expressed in different ways from different peoples, is explored with the following proverbs:

"Talk does not cook rice." (China)

"It is one thing to cackle and another to lay an egg." (Ecuador)

"Fancy words don't butter cabbage." (Germany)

Since counselors need to be sensitive to ethnic and racial differences, the emphasis on their leadership role in helping their school systems value cultural diversity is continuously addressed and encouraged. Strategies are provided and assigned in coursework and in the students' field experience. The goal is for the school counselor to promote a positive school environment that emphasizes peace, calm, respect, and positive relating among everyone in the setting.

Recommendations

Read materials that shift your comfort zone of thinking about your own culture, family, and origins. Read anything and everything that contributes to a paradigm shift so that your comfortable stance grows and changes.

A comprehensive list of specific readings is included in the Tiedts' text, *Multicultural Teaching: A Handbook of Activities, Information, and Resources.* The list, "A Literature Base for Multicultural Education," addresses all cultures, age groups, and ethnic backgrounds.

My students are asked to **attend** a place of spiritual worship different than their own (if they have a focus). If they are not spiritual and/or religious, they are asked to attend a setting anyway. They are also encouraged to attend events and settings that they are not familiar with such as art shows sponsored by diverse groups, plays, movies, restaurants, shopping areas, private schools, nursing homes, public housing communities, private residential communities, hospitals. These experiences make for great discussion and reaction papers.

Use a "crystal ball" and play out this scenario: Your students will have their first jobs as school counselors in a country other than their own. To be effective school counselors and consultants, what things will they have to know about the various audiences they will serve (their students, parents, communities, administrators)? Proceed a step further: what methods, techniques, principles, will they need to learn and value in order to work with those peoples peacefully and interdependently? This activity makes for terrific papers and collage-creating and group discussion/presentation.

UNITED STATES – Georgia

Oral History Project and Archives on Black Education and Educators: Persistant School and Social Issues

Curriculum Department, School of Education
Clark Atlanta University
J. P. Brawley Drive @ Fair Street, SW
Atlanta, GA 30314

TELEPHONE: 404/880-8486 or 8490
FAX: 404/880-6081

Contact Persons: Ora Cooks, Gwendolyn Garrison, Barbara Mason, Phillip Hood, Belinda Oliver

Conceptualizations

Multicultural education is aimed toward purposefully including the study of diverse people and cultures. A basic tenet of multicultural education is that there is value in learning about, accepting, and appreciating diversity of folkways, mores, customs, traditions, skills, and ways of living. Multicultural education is based on the belief that cultural pluralism is a valuable resource for America and educational experiences should aim toward preserving and enhancing cultural diversity (from the AACTE statement, "No One Model American").

Global education includes learnings that embrace a "worldview" of the topics under study. In education focused on global perspectives, learners are required to explore and analyze the far-reaching affects of particular ways of looking at things and the global effects of taking certain actions. In globally- oriented curricula, learners are guided toward seeing and considering the interconnectedness of the earth's people and resources.

Multicultural and global education are related in that they encourage learners to start looking beyond their own locality, region, and nation to see that there are other viable ways of living. Further, learners begin to assimilate the fact that "no man is an island" and what we Americans do has wide-reaching effects on many people and what other peoples do has far-reaching effects on Americans.

For American learners, gaining appreciation for other peoples' cultural contribution to the world's resources is the foundation for becoming truly educated. Acquiring multicultural and global perspectives will enable American learners to see the true potential in the diversity of the world's people and realize that non-western civilizations also have rich cultural histories. Through the incorporation of multicultural and global learnings into the American school curricula, our educators and learners will begin to acquire a true understanding that the world did not begin with the United States and certainly does not end with us. Thus we can initiate the civilizing process of Americans becoming an educated society.

Examples of Program Connections Between Multicultural and Global Education

Our newly instituted Oral History Project and Archives on Black Education and Educators are focused on the documentation of diverse perspectives on persistent school and societal issues affecting the education of Black Americans, and other people of the African diaspora. Through a preformulated set of interview questions, learners in our professional education programs are gathering a body of audio- and videotaped data that will provide a valuable record of perspectives from educators who have spent a significant part of their careers in multicultural and global education pursuits, with a large portion of their careers spent in educating Black and economically disadvantaged learners.

The data gathered through these oral history interviews provide a background of new insights on the connections between multicultural and global factors and educational achievement. Furthermore, these recollections include views on how persistent societal and schooling issues have had and continue to have a global effect on our dealings with the larger world.

Interviewees' recollections show a consistent connection between race and economics as signifi-

cant factors affecting our views of other people from both multicultural and global perspectives.

Through our advanced graduate-level course in curriculum theory and undergraduate Honors colloquia on persistent issues in African American education, we sponsor a televised seminar featuring student presentations of brief papers on issues affecting Black education with attention to multicultural and global issues. A major feature of the seminar is responses from a panel of three-four professors to the issues covered in students' presentations. Discussion focuses on exploring societal issues, including race and economics, that affect the schooling of Black Americans and other minorities. This seminar is videotaped and televised on CAU-TV as a part of "The Professors' Roundtable" program and cataloged for inclusion in the Oral History Project and Archives on Black Education and Educators.

Oral history interviews on multicultural and global issues related to race and economics are major student projects in several courses, including the curriculum theory course. I conduct a workshop on "philosophical moral dilemmas" designed to increase learners' awareness of the connection between "beliefs" and actings. In the "Persistent Issues in African American Education" colloquia, learners are required to lead discussions of selected articles that explore multicultural and global education issues.

For the "School and Society" course, I have developed and used two learning activities that have proven to be highly provocative and memorable (I developed them in a fit of desperation for something that would bring the "dry theory" course content to life!): "The Search for Social Status Game" is based on role-taking of assigned socioeconomic class status and reaping benefits according to that socioeconomic status. "The Agendas Game" is based on the Claude Steele article "Race and the Schooling of Black Americans" (*The Atlantic Monthly*, April 1992; pp. 69-77). It includes activities where teachers assume assigned roles and act out the behaviors that a particular type of teacher exhibits toward students of different races, socioeconomic classes, religious backgrounds, and nationalities.

Lessons Learned

We have found that oral history is a highly effective and interdisciplinary pedagogical tool for helping learners to gain understanding of multicultural and global issues affecting education. Through interviewing people who were directly involved in resolving some of America's multicultural and global problems involving issues of race and economics, learners are able to put faces and voices to these issues and realize that the lives of "real people," both in America and other countries, are affected by American policies on race and economics.

Furthermore, our observations support the fact that student-centric classroom activities (such as those previously described) provide provocative preludes that enable learners to approach the oral history interviews with heightened awareness of life circumstances that influenced interviewees' perceptions and actions on multicultural and global educational issues.

Through our efforts to document the effects of race discrimination and economic deprivation on educational opportunities, we have found that an alarming number of our predominantly Black students are woefully ill-informed about the status of race relations and economics in American life. Consequently, we assemble and distribute required readings along with a set of essay response questions that are designed to elicit personal reactions and analysis of persistent schooling, race, and economic issues affecting multicultural and global aspects of education.

Willing to Share

We will share course syllabi, bibliographies, listings of recommended media aids, and one copy of selected reading packs used in EDU 600, "Curriculum Theory"; H-COL 400, "Persistent Issues in African American Education"; and EDC 451, "School and Society."

List of papers, presentations, seminars, articles, curriculum guides, and monographs written by our faculty are also available.

Currently, our special efforts are focused on the Oral History Project and Archives. To further our efforts on this major project, we are initiating a series of videotaped individual and small group

interviews and televised seminars for "The Professors' Roundtable" program. These interviews and seminars are specifically focused on documenting recollections of significant events and people in the evolution of Black education in America and the African diaspora. The Oral History Project and Archives on Black Education and Educators is projected to be fully instituted at the end of 1995-96 academic year. The data gathered through this project will result in an extensive body of audio and video material and a series of periodic monographs detailing the life experiences of outstanding educators involved in resolving issues affecting Black, multicultural, and global education. These data will provide educators a rich source of background material to draw upon in learning to effectively employ multicultural and global perspectives in classrooms.

UNITED STATES – Georgia

School Counseling Program

School of Education
Dept. of Counseling and Human Development
301 Clement Hall
Clark Atlanta University
Atlanta, GA 30314

TELEPHONE: 404/880-8827
FAX: 404/880-6081

Contact Person: Nancy L. Ritsko

Conceptualizations

Multicultural education has as its overall goal world harmony via the vehicle of understanding that will enable us to coexist amicably with all peoples. Counselor educators must influence their students in school counseling programs to "look within" before/while "looking without." Simply stated, students must know themselves in order to better understand, appreciate, and attempt to empower others. This self-inspection involves becoming aware of one's personal limitations, biases, prejudices, experiences, influences, and behaviors.

Global education transcends the physical barriers of geography and extends to groups of people around the world. Interdependence is a given, and counselor educators are responsible for influencing their students' awareness and appreciation of it.

Multicultural and global education are related in their attention to awareness and appreciation of self and others regarding influences, biases, strengths, behaviors, attitudes, and feelings.

Examples of Program Connections Between Multicultural and Global Education

In the specific courses that I teach in the program, students are presented with a list of several items that they are asked to reflect upon. These items (26) are written to encourage self-reflection. Students are asked to share their feelings and learnings and predict the influences of these newly-acquired feelings and learnings upon future behaviors.

Students are required to research teaching and counseling throughout the world. Comparisons are done to examine commonalities and differences of other countries, other cultures, and ours.

Reaction papers are required in response to expectations from various ethnicities regarding the process of counseling. A case study is provided with a list of appropriate readings that may assist with the students' concentualizations. For example, a question regarding a case study of an 11-year-old boy of Asian descent may involve his working with an African American female who is in her 50s would be: What must the school counselor know about this child in general? Specifically? What qualities will hinder her effectiveness as a school counselor in relating to him? What qualities will contribute to her effectiveness as a school counselor with him? These are some examples and are limited only by the course instructor's creativity.

Lessons Learned

School counselors have tremendous responsibilities to their numerous and diverse constituencies or audiences. One of these responsibilities includes the continuous modeling of a healthy individual prepared to appreciate and empower others. If a counseling student becomes aware of his/her "self," that individual is in a better position to adapt and change. This sometimes painful process leads to self-growth, and self-growth can lead to a school counselor that the public deserves: one who is accepting, loving, empowering.

Willing to Share

List of 26 items to encourage self-reflection.

List of writings pertinent to the topic (books, articles, poems).

Time and expertise relating to this topic through written and/or verbal means.

UNITED STATES – Illinois

Charlotte C. Anderson

President
Education for Global Involvement, Inc.
6219 North Sheridan Road
Chicago, IL 60660

TELEPHONE: 312/465-6122
FAX: 312/465-6187

Background

I believe the roots of my engagement in both global and multicultural education are in the small town in southern Idaho where I (and my husband, Lee Anderson) grew up. While this community would appear to be isolated both globally and culturally, some very wise religious and civic leaders challenged us young people to recognize our connectedness to other human beings and our mutual responsibility for one another's welfare and stewardship of the planet. We have been fortunate to have been able to rear our own children in a culturally diverse community where they were able to establish and maintain strong cross-cultural friendships. In the mid-to-late Sixties, our young family was very much involved in the desegregation of housing and schools in our suburban-Chicago community. At the same time, I did my student teaching in one of the most segregated neighborhoods and schools of Chicago where a mural of a southern plantation festooned the auditorium stage of the school attended by 99 percent African American children.

When I completed my undergraduate work, I received a graduate scholarship in inner-city studies which I declined to stay home to "have lunch" with my imploring five-year old. That scholarship would have taken me directly into the field of "multicultural education." Instead, professionally, I moved first into social studies and global education and then into globally-linked multicultural education with a strong civic core. I taught in a local integrated elementary school while my husband Lee, a political scientist, was directing a nationwide study on internationalizing the precollegiate curriculum. Shortly after the completion of that study, we collaborated on the development of a globally focused elementary social studies series and I wrote my doctoral dissertation on the application of global education for elementary schools. With the establishment of Education for Global Involvement in 1988, I have been able to devote full time to developing ways to effectively link global, multicultural, and civic education.

Why Make Connections Between Multicultural and Global Education?

The realities of the globally interconnected world of the 21st century make it imperative that children understand both the facts and the implications of our global links. Among the central features of that globally interconnected world is the fact that individuals will be increasingly interacting with and having an impact upon culturally and ethnically diverse individuals both locally and around the globe. Civic issues facing communities will become even more complex as the local and global merge. Such complexity can be effectively addressed only by collaborative problem solving and openness to alternative perspectives. Quality global and multicultural education seeks to develop such civic competence and commitment.

Examples from My Work

In workshops, I focus on the development of an understanding of the centrality and power of perspective. Whether child or adult, one's capacity to relate effectively to others is immeasurably enhanced by taking time to identify and examine the sources of one's own perspectives—and to allow other's to share their's with you. Moving from the personal to broader historical and social contexts can lead to an enhanced capacity to problematize existing conditions and expand future possibilities.

I am concerned that a recognition of the scope and complexity of global issues does not traumatize students and, thus, make a concerted effort to help teachers link global issues to local issues and conditions and, then, find entry points for social action. I believe it is critical that parents and other members of the local community are engaged in students'

explorations of global-local conditions and issues. It is especially important that representatives of the diverse populations of the community (socioeconomic as well as ethnic/cultural) are tapped in such explorations and actions.

In a global education framework I developed I argue that it is essential that children develop knowledge of their most basic identities. These identities are communicated as the following "messages" to the child (who lives in the United States): "You are a human being." "Your home is Planet Earth." "You are a citizen of the United States of America, a culturally diverse, democratic society." "You live in an interdependent world." "You can learn, think, care, choose and act to celebrate life on Earth and meet the challenges facing humankind." From each of these essential elements of the child's identity and potential flows the knowledge, skills, and caring capacities that are central to a global-multicultural curriculum.

Recommendations

Read newspapers, news magazines, business magazines, listen to CNN and international news—the web of global interdependence is being spun so furiously that it is impossible for any curriculum to be current. As a global educator, you owe it to your students to be informed.

Purposely put yourself in contexts that are unfamiliar to you and in which you may be uncomfortable. Give yourself as many cross-cultural experiences as possible. Immerse yourself, for long periods of time, in another culture—both within and outside your own country. Develop and carry out projects with someone from another culture.

Find a school where the faculty, the students, and the community represent a microcosm of the world's people and work together to articulate the school's global-cultural-civic mission, goals, and curriculum.

Readings: Robert Hanvey's *An Attainable Global Perspective*; Elise Boulding's *Building a Global Civic Culture*; L. S. Stavrianos' *Lifelines from Our Past*; Margaret Mead's *Culture and Commitment*; and poetry and children's stories from many cultures.

UNITED STATES – Illinois

Jesus Garcia

Professor
Department of Curriculum and Instruction
College of Education
University of Illinois at Urbana-Champaign
Champaign, IL 61820

TELEPHONE: 217/333-6728,
FAX: 217/244-4572
E-MAIL: jgarcia@ux1.cso.uiuc.edu

Background

A number of people influenced me as I matriculated through high school, college, public school teaching, and a career in a department of curriculum and instruction. My parents and Mr. Gloria, a high school counselor, made me aware of my cultural roots. From my parents I learned I was Mexican American. Mr. Gloria shared with me books that described the history and culture of Mexico and the history of Mexicans and Mexican Americans in the United States. When I left high school, I was more than culturally sensitive. I had read a number of books and articles and had become knowledgeable of the history of minorities in the United States.

School practices in high school introduced me to the term "minority." As a result of becoming sensitive to the history of minorities in the United States, I began to look at my school experiences and the experiences of other minorities and members of low socioeconomic groups differently. In my community, I wondered why minorities lived in one part of town, held blue-collar jobs and did not participate in town politics. In school, I wondered why minorities were not in "college prep" classes and why Mr. Gloria was a counselor and not a principal or superintendent.

When I decided to pursue a teaching career, I was determined not to show preferences to one group of students over others. Every student would gain my attention and be provided the opportunity to learn. Perhaps because I am minority, I became interested in the group's status in public education. It was while beginning my graduate work in education that I formalized my interest in multicultural education. I enrolled in ethnic studies courses and courses in history, anthropology, and sociology to gain insights into the experiences of minorities in the United States. John U. Michaelis helped me tie my social science experiences into social studies education and public school in general. Under Michaelis' guidance, I began to examine textbooks for the treatment of societal groups. I began with Mexican Americans and expanded my interest by examining for the treatment of other minority groups and further expanded to include societal groups in general. This move toward inclusivity helped to change my perceptions of multicultural education. I moved from a political interpretation of multicultural education (i.e., Mexican Americans are not portrayed in secondary textbooks) to an intellectual interpretation that also included a global perspective.

That is, a logical extension of multicultural education is gaining global understandings of concepts and generalizations. We should not limit the intellectual curiosity of students by restricting their explorations to particular borders. On the other hand, I remain committed to a multicultural program that places a strong emphasis on civic values and reaching agreement on democratic principles.

Why Make Connections Between Multicultural and Global Education?

I now use the phrase "cultural pluralism for intellectual diversity" when I discuss multicultural education. I no longer focus on what marginalized groups are underrepresented in public schools (i.e., curriculum, teacher force, students, administrators) but focus on the curriculum and on ideas, particularly in the social studies and the humanities, which can provide students with depth and breadth in issues affecting humankind.

For example, the concept "immigration" can be viewed from local, regional, state, national, and

global perspectives. How my class and I would approach the concept would be based on needs and interests of students, what had been previously learned, and availability of resources. I allow for an interdisciplinary approach and choose ethnic, racial, and cultural groups whom the class will enjoy examining. What drives instruction is the social studies curriculum and teacher goals and objectives. The intersection and overlapping between global and multicultural education occurs "naturally." I call this multicultural education with a purpose. The intersection of global and multicultural education results from a critical look at an issue and the intent of the teacher. If, as a class, we were interested in looking at the perceptions of the host culture to new arrivals on a contemporary level, we could begin in the United States and move to other countries. We could make comparisons on a number of different levels: social and poltical climates, size and density of country, economic factors, etc. We would learn whether comparisons can be made and the similarities and differences among countries in the area of contemporary immigration.

Examples from My Work

In an initial field experience class, I confront the students with the concept of cultural diversity by having them look at themselves, their home communities, and university life. They come to the conclusion that diversity is more than the experiences of marginalized groups in the United States. They visit classrooms and see or are informed by the teacher that two or more of the students in the classroom are recent immigrants. They realize that cultural diversity can be characterized, in some instances, as a global concept.

Second, I urge students to look at how social studies is taught in secondary schools. While visiting classrooms, they keep a notebook and tally whether the social studies instruction they are observing is about people (famous, infamous, common, ethnic, racial, gender, other cultural groups), about military, political, and economic ideas or a stream of social science information. In a methods course, we take the information they have gathered and began to suggest ways of enhancing social studies instruction. I encourage them to include a "human dimension," a study of human behavior at local, regional, national, and global levels. It is at this point that I remind them of their examination of cultural diversity and have them think about multicultural education and global education as they create lessons, units, and other forms of instruction. They must also keep in mind the social studies goals of a district, state, and national standards in the social studies, and the "core knowledge" in the social studies that students must internalize if they are to become independent thinkers and researchers. Lastly, they must keep in mind students from cultural groups who have historically performed poorly in schools.

Recommendations

Use well-structured field experiences with good teachers to introduce students to multicultural and global education. I place preservice teachers with experienced teachers who provide breadth and depth in teaching about the human dimension.

Help students discuss and reflect upon their field experiences and the nature of good social studies instruction. I encourage them to see that multicultural education and global education aren't about empowering individuals or groups but about a diversity of ideas.

Follow these experiences with further discussion and practice in developing instruction that includes a human dimension and addresses social realities (i.e., state testing, pressure from groups, directives from the superintendent). If we are successful at this initial stage, then we can introduce reading lists, additional visits to schools, courses on multicultural and global education, speakers, and the like.

UNITED STATES – Illinois

Education for Global Involvement, Inc.

6219 North Sheridan Road
Chicago, IL 60660

TELEPHONE: 312/465-6122
FAX: 312/465-6187

Contact Persons: Charlotte Anderson, Susan Martin

Conceptualization

Multicultural education in the United States has traditionally been treated as education about the various cultures and cultural experiences within the United States.

Global education has, on the other hand, been focused outwardly on societies and cultures outside the United States and on global-spanning events, issues, and concerns facing humankind.

This bifurcation is, of course, an exaggeration but nonetheless, it has been only within the last few years that a critical mass of educators has confronted the limitations of each to adequately prepare children for the realities of the culturally diverse and globally interconnected contemporary world. One cannot understand cultural diversity within the United States without understanding the global systems that create, sustain and texturize that diversity. A globally-focused multicultural education or a culturally sensitive global education prepares students to see themselves as members of the human species who have developed a broad range of diverse ways of living and working together in "cultural" groups. Such an education develops self-knowledge and respect together with knowledge and respect for the full range of diverse ways of living on this planet. It fosters the competence and commitment for local-global civic responsibility.

Examples of Program Connections Between Multicultural and Global Education

We are committed to addressing this linkage in all of EGI's programs. As a Chicago-based agency working with schools serving a microcosm of all the world's children, it strikes us as ludicrous to continue the bifurcation of global and multicultural education. Examples of ways the connections are made are the following:

We are assisting one elementary school that has been designated a "Global Studies Academy" to develop a mission, goals, and curriculum foci that explicitly address the identity issues of the ethnically diverse student population and their global connections and responsibilities. The framework used in this project was developed by Charlotte Anderson and is available in *Global Understandings: A Framework for Teaching and Learning*, a publication of the Association for Supervision and Curriculum Development.

In one inner-city elementary school populated with students from the full range of recent immigrant groups, we generated a program linking social studies and art that explored the ethnic heritages of local families while developing students' global competencies skills. Teams of social studies and art teachers from other schools worked with us to adapt the materials for their purposes.

A three-year project on teaching about Japan is explicitly directed to Chicago public schools with large "minority" populations. Teachers, who participate in a seminar series and a study tour of Japan, are addressing two issues: (1) how can study of Japan and U.S.-Japan relations be addressed from a global perspective? and (2) how can study of Japanese culture help students understand other cultures and improve students' cross-cultural sensitivities and competencies? The set of learning outcomes established for this project demonstrate the global-multicultural education linkages.

Lessons Learned

Schools that are struggling to address the needs of a new immigrant, diverse student body *and* whose teaching staff has a large core of first- and second-generation immigrants are very receptive to multicultural/global education. They find the rationales and goals drawn from that literature extremely helpful in organizing their teaching and gaining a broader perspective on what they are about.

Focus on perspective and perspective-taking resonates with elementary as well as secondary school teachers and has applications across all the disci-

plines. Teachers spend a lot of productive time exploring their own perspectives and generating ways to utilize these insights in working with students, as well as their parents.

Teachers of inner-city youth are strong advocates for relating global issues to their local manifestations. Civic competence must be an explicit goal of multicultural-global education.

Willing to Share

Project overviews, syllabi for Japan study, annotated lists of curriculum (limited).

We are interested in exploring with teachers how to link global and multicultural education goals and instruction. Civic competence in a culturally diverse, globally connected world is of special interest.

We make presentations on the imperatives of global-multicultural education in formal addresses to large audiences as well as in small group workshops and seminars. Anderson is a social studies specialist with extensive experience in both law-related education and global education. As a former Peace Corps Volunteer in Korea who holds a M.A. in Global Education, Martin is adept at working with culturally diverse groups.

UNITED STATES – Indiana

Christine Iverson Bennett

Professor in Social Studies and Multicultural Education
3250 Wright Education Building
Indiana University
Bloomington, IN 47405-1006

TELEPHONE: 812/856-8131
FAX: 812/856-8440

Background

As I attempt to describe something of myself as a multicultural/global educator, it seems necessary to include the early influences of certain members of my family. The fact that three of my grandparents were immigrants from three different countries, as well as the fact that my father was born in what is now Iraq, made me interested at a very young age in people from different parts of the world and laid a foundation for an awareness and acceptance of the differences in how people from different cultures perceive the world. (For example, although my family was deeply Christian and Protestant I was raised to believe that, had I been born in Arabia, I would worship Allah.) The grandmother I never knew personally, Christine Iverson Bennett, has been perhaps the greatest inspiration in my life. She and my grandfather were medical missionaries and worked as a surgical team in the Middle East where she established a hospital for Moslem women before she died of Typhus fever in 1916.

Although I grew up in a small Northern Michigan town on the shores of Lake Superior, international visitors were frequent guests in our home. My mother disallowed racist remarks of any kind in the presence of her children, and I grew up oblivious to the racism that existed within my family. I was also unaware of my maternal grandmother's Jewish origins and have come to understand the power of ethnicity even if it is repressed. My paternal grandparents and my father, all active in the medical profession, have provided strong models of humanitarianism and a desire for service to society.

My undergraduate experiences as a tutor during the early 1960s in a neighborhood youth center near 63rd and Halstead in Chicago were enlightening and humbling. The young men we tutored may have been high school dropouts but their brightness and knowledge of the world were impressive. This experience made me more deeply aware of the oppressive conditions of poverty and injustice and it also made me feel more connected with humanity. Except by chance of birth, my brothers and I could have grown up in these conditions, and it is impossible to know if we would have "survived" with as much skill and intelligence as the young men I taught.

As a student of sociology and anthropology at Northwestern University, I was introduced to scholars such as Melville Herskovits, Gunnar Myrdal, Robert Merton, and W.E.B. DuBois who reinforced the predispositions I had developed in childhood. I discovered the egregious aspects of Christianity and colonialism, and learned how oppressive social structures lead to anomie and despair. For about a year, it was difficult to go on in a world that did not make sense. Eventually Myrdals' idea of an "American Dilemma" provided an anchor and a vision that social justice could become an attainable goal in a democratic society such as our own. The decision to enter the teaching profession was sudden, unanticipated, and totally fulfilling. I am grateful to Dwight Allen, then at Stanford University, for convincing me to join his graduate-level secondary teacher education project (STEP). From the first moment in the classroom I have loved teaching. However, as a high school social studies teacher in San Jose and Los Angeles, I soon realized that my own knowledge of history was primarily monocultural in scope. I could see how most of my students of color and the poor were being tracked into remedial classes; and I felt concern and outrage for my white students who had learned to hate and fear Dr. Martin Luther King, Jr., and who cheered when he was assassinated. These experiences compelled me to pursue an active role in

working toward racial understanding among my students. Later, as a doctoral student in social science and multicultural education at The University of Texas at Austin I became immersed in ethnic studies and, thanks to the inspiration of O.L. Davis, Jr., became engaged in a tri-ethnic inquiry and curriculum development project that has provided a foundation for much of my research and teaching over the past 20 years.

The desire to develop closer connections with global education was inspired initially by my work and study in China as director of Indiana University's exchange program with Hangzhou University in 1984-85. The multicultural concepts and strategies I had previously used to help prepare teachers for working in a multiethnic society in the United States proved to be equally powerful in developing the exchange students' readiness for immersion into Chinese society and culture. These concepts and strategies also proved valuable in preparing visiting scholars from China for their upcoming experiences in the United States.

My search for stronger connections between global and multicultural education has also been influenced by Anna Ochoa, James Becker, Robert Hanvey, and Lee and Charlotte Anderson, whose work in global education developed new meaning for me after being in China. My recent work with the faculty at Al-Ain University in the United Arab Emirates has affirmed these connections as well.

Why Make Connections Between Multicultural and Global Education?

This question assumes that multicultural and global education are separate entities/perspectives. While distinct identities do exist the differences seem to me to be highly interactive, compatible, and more powerful in combination than apart. The inherent connections seem primary. Examples are shared emphasis on concepts of culture and worldview and shared goals of justice and human rights. These inherent connections are also evident in (1) the roots of contemporary problems, such as the ethnic conflicts and racism that are a legacy of colonialism; (2) the roots of contemporary cultural achievements, such as architecture, agriculture literature, and the arts; and (3) changing demographics, the changing world map, and new technologies that have simultaneous local and global impact.

Examples from My Work

The third edition of my textbook, *Comprehensive Multicultural Education: Theory and Practice* (1995), focuses on ethnic diversity and community in the United States, with an emphasis on global connections. Four major dimensions of multicultural education are stressed: (1)Educational equity for ethnic minority children and youth, including language minorities and the economically disadvantaged (here the emphasis is on teacher attitudes and expectations, grouping of students and instructional strategies, school disciplinary policies and practices, school and community relations, and classroom climates); (2) Multicultural curriculum development based on multiple historical perspectives, awareness of the state of the planet, and global dynamics; (3) Intercultural competence with emphasis on empathy, cross-cultural communication, and tools for assessing linguistic strengths and cognitive abilities among language minority students; and (4) Anti-racist, anti-sexist teaching based on fair-minded critical thinking, compassion, and awareness of the roots and contemporary evidence of individual, institutional, and cultural racism in the United States and elsewhere in the world.

Connections between multicultural and global education are developed in Part III of the book that features a curriculum development model I have used extensively with inservice and preservice teachers. An important aspect of the model is the focus on core values based on democratic principles and ecology: Acceptance and appreciation of cultural diversity, respect for human dignity and universal human rights, responsibility to a world community, and reverence for the earth. These values help teachers make the case for strengthening multicultural perspectives in their on-going curriculum. They also help counter the fear that multicultural education is based on cultural relativism, or the idea that "anything goes." For example, while we must understand cultural differences we need not be neutral when human dignity or ecological principles are violated.

Recommendations

Students enter our classrooms with differing degrees of readiness, making it imperative that we find ways to personalize instruction and make it compatible with their conceptual development. For example, while it is generally accepted that a cultural immersion experience is the most powerful way of helping students confront their own ethnocentrism, I find that for some students a one-day visit to an urban school can be a powerful and sufficient first step. Indeed, a full-blown immersion would be a disaster during the initial stages of self-discovery. Currently I use Ken Zeichner's list of teacher attributes for effective teaching in culturally diverse classrooms (AERA, 1993) as a tool for self-reflection and the development of a personal action plan for self-growth. Students use the list to identify their strengths and weakness and develop their own self-intervention plan. In the past, I have established common course requirements, and while I still include some of these, the new approach is appreciated by the students and I encounter less of the resistance I have sometimes experienced in years past.

UNITED STATES – Indiana

Claudia Crump

Professor Emeritus of Education
Indiana University Southeast
4201 Grant Line Road
New Albany, IN 47150

TELEPHONE: 812/948-8123

Background

Much of my life has been shaped by contrasts. From a very isolated farm, a one-room school and a small teacher education college in Kentucky, I found myself in December 1972 in Red Square in the Soviet Union among many world dignitaries and Russian people celebrating the 50th anniversary of the Soviet Union. The experience brought on a severe case of cultural shock and a simple but profound realization that people the world over are both similar and diverse, and their cultures are both traditional and creative. I realized that my mission, as an elementary teacher and later as a social studies educator at Indiana University Southeast, must be one of a mentor for generations of students and teachers who must accept and respect themselves and other peoples and their similarities and diversities.

One does not learn diversity in isolation from diversity, nor does one know and feel the significance of unity of people without contacts and interactions. From a "red banner moment" on Red Square, I have since traveled to six continents and visited 25 countries as a tourist and guest of international friends. As a student I have "lived and worked" with other students from diverse cultures who were enrolled in international studies at Indiana University. As an educator-researcher I have visited schools, villages, and refugee camps in Malawi and Zimbabwe in Africa. As a participant and leader, I have attended seven world conferences sponsored by the World Council for Curriculum and Instruction. As a geography student enrolled in summer institutes, I have investigated people and places ranging from the top of a volcano in Costa Rica to whistle stops all along the Trans-Siberian Railroad. On a teacher exchange program, I have lived in homes in Australia and New Zealand. From a circle of very good Japanese friends in Indiana, I have made three trips to Japan, most recently having been a Friendship Force participant on two homestays—one in a very traditional Tokyo home and another hosted by a Japanese woman's activist living in a rice field of Riigata.

I realize with every experience how fortunate I am to have had these opportunities and how much more I must come to understand about the diversity of cultures around the world.

Why Make Connections Between Multicultural and Global Education?

It is the process of making connections over time that is essential to meaningful understanding and retention. When I returned to Russia 20 years later, in 1992 in the midst of the transitional turmoil ending the Anniversary Celebrations of 1972, and again in 1994, my knowledge, appreciation, and empathy were greatly multiplied by additional experiences with Russians when crossing their vast land. My knowledge increased again when, by way of comparisons, I experienced diversity in African cultures, learned about the struggles of indigenous peoples of Australia and Native Americans to retain their identities, and witnessed the conflict being experienced by Japanese women caught between decisions of traditional subservience and independence as a person outside the home and family. Repeated and varied cultural experiences—whether through travel or vicarious through artifacts and simulations—are essentials for understanding our own culture(s) and for connecting with other cultures. These can then form connections and a framework within which to solve global problems in the most universally appropriate ways and for more fully celebrating our diversities as a global community.

Examples from My Work

For 40 years, my classrooms and home have been meeting places of cultures. Students—from first grade to the teaching ranks—have experienced the social history and geography of varied cultures through resource visitors, artifacts, foods, and strategies for teaching and learning about cultures.

To expand this concept and utilization of resources, two colleagues collaborated with me in setting up a Center for Cultural Resources in the IU Southeast Library. The center focuses on media kits of background and hands-on teaching resources available for circulation to IUS students, teachers, parents and community members who have attended a required orientation on rationale, organization, and sample strategies. We routinely give presentations on cultural studies at local, state, and national levels.

Each semester we sponsor cultural internships whereby students conduct research, organize new kits, develop lesson strategies, and assist with the check-in and out procedures and orientations of the Cultural Center.

To add dimension to the center, in 1992 I established a teacher travel award through the IU Foundation which enabled two inservice teachers to attend the World Council for Curriculum and Instruction Triennial Conference in Egypt. In December 1995, two education students from IUS will attend the WCCI Conference in India. The award recipients then return to build new kits and to form networks between local teachers and conference connections.

Recommendations

First and foremost, every teacher—preservice, inservice, and teacher educator—should travel abroad and maintain contacts with other cultures whenever and wherever possible, as well as participate in international programs at local levels.

Each school and teacher education program should provide access to a cultural center with resource people, background data, and media organized around selected cultural themes.

State and school curriculum guides should focus on multicultural-global themes and materials which are hands-on, visually-oriented, stereotype-free, reality-based and interdisciplinary—curricula which will connect students and teachers with their own and other cultures.

Readings: James A. Banks, "Multicultural Literacy and Curriculum Reform," *Educational Horizons*, Vol. 69, No. 3. pp. 135-140.

UNITED STATES – Indiana

Carolyn Smith Diener

Lecturer in Elementary & Early Childhood Education
Indiana University Southeast
4201 Grant Line Road
New Albany, IN 47150

TELEPHONE: 812/941-2385

Background

After a childhood spent in a small farming community in Illinois, my world was expanded considerably by attending Goshen College which had many international students and an emphasis on service to others, both at home and abroad. Having a roommate from Asia and spending a summer in community work in Mexico, I continued my interest in working with people of diverse backgrounds. Extensive travel attending and participating in international conferences, and teaching with high school teachers in China were further important experiences. At an international conference in Turkey, I presented a paper on "The Impact of Technology on the Family."

For many years, our family has been involved in hosting international guests from a wide variety of countries. Living and teaching in several states in the South during the days of integration and civil rights gave our family an opportunity to live out our commitment to justice and to public schools. I have taught a course on "The Low-Income Family" and have served as president of the board of a day care center at a housing project serving African American children in Alabama.

Sensitivity to gender and age issues have led me to study, research and teach in the areas of gender stereotyping and children's attitudes towards the elderly. Having a strong sense of family connections and cultural roots has led me to study Amish/Mennonite history and culture extensively to make cultural connections by visiting related historical sites in Switzerland, Germany, and France. This background and my strong pacifist orientation have also influenced my belief in helping students learn to solve problems peacefully. I have presented workshops on conflict resolution/peace education and written a chapter on empathy in a book, *Growing Toward Peace*.

My experience has been that opening up oneself to a wide variety of people enriches one's life immensely. My goal is to pass on my enthusiasm for and commitment to multicultural and global education to others. Working with groups which are attempting to solve problems on a community and global level are also important to me. Being a member of the board of the local chapters of the United Nations Association is an example of this involvement, as well as OMEP, an international organization devoted to meeting the needs of children around the world. Other groups with which I am involved are the Louisville Cultural Center, which hosts groups from abroad sponsored by USAID, and Friendship Force, which encourages international cooperation through travel. Being a member of the Rotary Club's International Hosting Association also provides opportunities for interaction with a wide network of people. Membership in CEASE (Concerned Educators Allied for a Safe Environment) enables me to support issues which affect children globally.

Another project on which I have done considerable study is the history of the family around the world, as shown through depictions by artists.

Why Make Connections Between Multicultural and Global Education?

Learning about one's own culture and the cultures making up one's community and country are important steps in understanding and appreciating people in other parts of the world. Understanding the similarities of people where ever they live unifies us, and respecting the diversity of cultures enriches us. The influx of cultures is the history of our country, and this trend continues to make us one of the most diverse cultures on earth. Children must be prepared to live in a culturally diverse society. They must respect and appreciate not only peo-

ple of diverse ethnicity and race, but also learn to live cooperatively with people of different genders, physical abilities, ages, religions, socioeconomic status, and language. As they learn to understand and respect diversity of the cultures around them and solve problems on the local level, perhaps global understandings will be a natural outgrowth.

Examples from My Work

Working in the fields of child development, early childhood and elementary education has convinced me that all people must have a healthy self-concept and sense of security which gives them a greater potential to be sensitive and compassionate to others. In my teaching, I try to build up the self-confidence of students of all ages, from preschoolers to college students.

Students in my elementary and early childhood methods classes at IU Southeast include classroom assignments which contribute to understanding people from a variety of backgrounds.

Students are assigned to an inner-city local elementary school which gives them experience in working with children of different races and socioeconomic levels. Students are encouraged to choose activities and materials for their lesson planning and teaching which focus on learning about and appreciating people from many cultures. Schools of the future will continue to become more culturally diverse. It is imperative that students in teacher education programs have experiences which help them become committed to the ideal of social justice and equality for all people.

Presenting many workshops on cultural diversity to teachers and students has enabled me to make others aware of ways to integrate global education into the total curriculum. I have developed a course in multicultural education and have taught it for a year to local teachers of Head Start.

One of the most visible efforts for multicultural teaching has been the development of the Cultural Resource Center houses in the library at IU Southeast. Over a period of three years, two colleagues and I conceptualized and completed 44 organized culture kits with each containing resources such as artifacts, slides, children's literature, pictures, coins, background reading for the teacher, tapes, lesson plans, maps, and a wide variety of other items. Each kit is organized around the 12 themes we have developed which stress the commonalities of all people. Students as well as local teachers may check out these kits to enhance their teaching about cultures and global issues. The center is described in a profile in this publication.

Recommendations

It is essential that teachers and students who plan to teach consciously seek out multicultural and global experiences which will contribute to their own understanding and which will inspire and motivate them to make their own classrooms a model for multicultural and global education.

College students and teachers on all levels must view themselves as continual learners and look for every opportunity to enhance their own knowledge by reading and by first-hand experiences.

Readings: Stacy York's *Roots and Wings: Affirming Culture in Early Childhood Programs*, Donna Gollnick and Philip Chinn's *Multicultural Education in a Pluralistic Society*; Kathryn Ashliman's *Growing Toward Peace*, Louise Derman Sparks' *Anti-Bias Curriculum: Tools for Empowering Young People*, Susan Hopkins and Jeffry Winters' *Discover the World: Empowering Children to Value Themselves, Others and The Earth*.

UNITED STATES – Indiana

Edward P. Habrowski

Chair, Education Department
Saint Joseph's College
P. O. Box 935
Rensselaer, IN 47978

TELEPHONE: 219/866-6385
FAX: 219/866-6100

Background

I am a native of Detroit, Michigan. I grew up in a mixed ethnic and racial neighborhood where children heard their parents speak Italian, Polish, and French to their parents. Customs, traditions, and food from Italy, Poland, France, Lebanon, and the deep South were prevalent on the east-side where I was raised. As a child, I looked forward to visits with family friends in Windsor, Ontario. This twice-a-year event was the envy of my friends as I shared with them my adventures to Canada.

Detroit became an international shipping port with the opening of the St. Lawrence Seaway in 1959-60. Ships with flags from around the world ply the Great Lakes through the Detroit River. I recorded the flags in a journal and then located the countries, where the ships originated, on the globe and in atlases. The social studies and I became close friends in the fourth grade. I learned the geography of the world through my studies and a stamp collection my father and I started together.

Raised as Catholics, my peers and I were highly encouraged to save our pennies for the poor children of India, China, and Brazil. The idea of helping the poor was reinforced as I watched my father drop dimes and quarters into the hands of the poor on the streets of downtown Detroit. I learned to give to the poor and wondered why they were the way they were. I also asked myself why my family was so fortunate. While collecting money in school for the poor we learned various customs and traditions of the people of India, China, and Brazil.

The love of others was instilled in me by both my grandparents and parents. My paternal grandparents immigrated to the United States from Poland in the early 20th century. My grandmother shared stories of how the Polish people were treated by the Russians who controlled the part of Poland where she was raised. Most of the stories dealt with issues of injustice. My grandfather was a forced conscript who served in the 1903-1904 Russo-Japanese War. My maternal grandparents were career military people and chose to move to a different country every three years. Letters, coins, and currency from these countries sparked in me a further interest about people and how they lived in the countries where my grandparents were serving in the U.S. military.

My love to learn more about others was augmented by my parents as well. My mother's penchant for reading history and geography books rubbed off onto me. The need to know how others view the world became part of my background. All of these forces lead me to study history and earn a teaching major in the social studies at the undergraduate level.

I taught social studies at the fifth- and sixth-grade levels for six years and have been teaching methods of social studies for future elementary teachers for the past 14 years. The course is spiced with adventures of my travels and the special cultural nuances I discovered while traveling. I have traveled extensively throughout the United States, Canada, and Jamaica. I have also traveled and studied throughout Western Europe, Poland, and the Middle East. Africa has beckoned me on three occasions to Tanzania, Zimbabwe, and Malawi. I lived in Malawi all of 1990 while completing field research for my dissertation.

Why Make Connections Between Multicultural and Global Education?

The penchant to know and serve others runs deep in my blood and permeates my value system. The need to know others and how they view the world assists me when instructing preservice teachers about people and what they value from around the world.

One cannot work for peace unless there is justice. One cannot discuss justice unless one under-

stands the culture, customs, mores, and values of a group of people. Once one has knowledge of a groups' values and traditions, then local and global issues such as injustice, ignorance, bigotry, stereotypes, and poverty may be addressed in both conceptual dialogue and through service-learning projects.

Examples from My Work

In the junior year of their undergraduate career all Saint Joseph's College students take two courses in the intercultural studies program. They take India/China and choose between Africa or Latin America. For those students who are elementary education majors, the course, "Methods in the Social Studies," is taken at the same time they are enrolled in India/China. "Learning connections" between the methods course, and the content and the conceptualizations of the intercultural studies courses, are made, exchanged, and enhanced. Linking global events to the local community and expanding knowledge bases assist future teachers in coming to terms with what and how they will instruct their future pupils in multicultural and global issues.

Within the social studies methods course, preservice teachers produce two country booklets and research articles from journals and prescribed readings from the two intercultural courses. Assignments are used to fulfill requirements for both courses. Country booklets, one micro and one macro, and research articles related to the various cultural aspects of India/China, Africa or Latin America are researched and constructed. A country's economics, politics, religions, and other social science aspects are compared and contrasted in the country booklets. What is learned in one course is connected to the other course and vice versa. The country booklets are constructed by preservice teachers as a model to illustrate what and how 1-8 pupils may produce on their own country booklets.

America is comprised of a multitude of cultures. Each of these cultures contributes to the larger society and to the common good. America is a nation where each culture retains its identity while contributing to the whole. This notion is known as cultural pluralism. Multicultural education and cultural pluralism reflect the idea that our rich diversity originates in every corner of the globe. This means that all cultural groups, and the individauls that comprise the groups, must be treated with respect and dignity. Their rich and diverse contributions must be treated equitably. When the preservice teachers produce two country booklets and research various articles from professional journals, they begin to unravel and explore the mysteries of others and themselves. In addition, they begin to look at American society and make comparisons to the cultures detailed in their country booklets. Through analysis and synthesis, I attempt to lead them into making sound value judgments that emphasize the good each culture contributes to the world and American society. The overall intention is to get preservice teachers to improve their self-identity and self-understanding so that they may be able to better understand the concepts of race, culture, ethnicity, and self-determination. This hopefully will lead them to identify and develop an appreciation for other peoples' contributions to culture and society who are different from themselves and to continue to explore the vast and varied democratic legacies and principles embedded within our rich and diverse pluralistic society.

Recommendations

Travel near and far, and if possible live in a country other than your own.

Readings: the U.N. Declaration of Human Rights, the U.N. Statement of Children's Rights, Charlotte Bruner's *Unwinding Threads: Writing by Women in Africa*, Nien Cheng's *Life and Death in Shanghai*, Bruce S. Feiler's *Learning to Bow: An American Teacher in a Japanese School*, Eddy L. Harris' *Native Stranger: A Black American's Journey into the Heart of Africa*, George Packer's *The Village of Waiting*, *The Autobiography of Malcolm X*.

Films/Videotapes: "Malcolm X" and other Spike Lee films, "Schindler's List," "Mississippi Masala."

UNITED STATES – Indiana

Dennis Kreps

Reference Librarian
Indiana University Southeast Library
4201 Grant Line Road
New Albany, IN 47150

TELEPHONE: 812/948-8123
FAX: 812/941-2493
E-MAIL: dkreps@iusmail.ius.indiana.edu

Background

I grew up in a small Midwest town with little racial or ethnic diversity, but I was taught respect for and appreciation of cultural, ethnic, and social experience different from my own. I built upon this teaching to consider forms of service. As an undergraduate elementary education major, this service focused mainly on children. A most profound experience during this time occurred as I worked with groups of children from the New York City area in a camp setting; these children came from diverse racial and ethnic backgrounds and faced many economic, physical, and emotional challenges at home. This was my first real opportunity to work closely with persons so diverse of culture and socioeconomic opportunity. From this work I gained immense respect for children's ability to overcome adversity; I also developed a much more informed perspective on life experiences different from my own.

Upon completing my undergraduate studies, I began working with children in library environments. As a children's librarian in an urban setting, I interacted with children and adults with diverse economic, cultural, and social backgrounds. While in this environment, I developed a genuine respect and appreciation for individuality of experience while also developing a sense of community.

Although now in an academic setting, I maintain my commitment to outreach activities and direct contact with people to promote an attitude of openness and respect for all peoples. I conduct such activity through special grant projects, much collaboration with campus faculty members, and involvement in community projects.

Why Make Connections Between Multicultural and Global Education?

We live in a rapidly changing world which is becoming increasingly connected through economic and technological means. The resulting interaction provides an opportunity to learn about and appreciate those whose experiences may be different than our own. Making a connection then to multicultural education provides a basis for understanding and appreciating diversities of culture, ethnic background, and experience which surround us on a daily basis.

Examples from My Work

As a professional librarian, I have had input into the development of collections and services which reflect interests and concerns of different cultures and social perspectives in both public and academic library environments. I currently supervise a special collection of K-12 textbooks, children's/young adult literature, multimedia kits, and additional curriculum materials which primarily serves the Indiana University Southeast Division of Education.

The Center for Cultural Resources is one example of grant-funded projects with which I have been involved that have focused on multicultural issues and topics. Such projects have also created unique cooperative efforts between the university library and the Division of Education.

Recommendations

I believe that people can make a difference in their world, no matter what their occupation or where they live. If not through their occupation, a contribution can be made through volunteer work or even through teaching at home about the importance of respect for others. We need to seek out these means of contributing to the increased awareness of our interdependence and uniqueness.

I have worked in various library environments, including both public and academic. I believe that libraries are not merely repositories of information but have the opportunity to provide dynamic services and collections. Library collections must be representative of as many literatures and perspec-

tives as possible. Services should also be developed which reflect the needs and interests of various cultural groups.

Today's library is changing rapidly. As the "information superhighway" develops, amd as information increasingly is made avaliable electronically, libraries will need community support to ensure that all persons have access to this information. Libraries, working closely with local organizations, can be a vital community resource.

UNITED STATES – Indiana

John P. Nichols

NEH Distinguished Teaching Professor of Philosophy
Box 895
Saint Joseph's College
Rensselaer, IN 47978

TELEPHONE: 219/866-6133
FAX: 219/866-6100

Background

Until age 25, all I knew was white, middle-class America. But then I went to Europe for graduate studies and spent four years at the University of Fribourg in Switzerland and three more years at the University of Louvain in Belgium. This was Europe, Western Europe, and these were also international centers of higher education for the Catholic Church. I not only met but lived with, ate with, studied with, discussed with and spent leisure hours with young men and women from all over the world: Africans, Japanese, Koreans, Latin Americans, Eastern Europeans. We had a shared core of values, since we were all Catholic, but we also very quickly became sensitive to the cultural tone or color that Catholicism acquired in each of our backgrounds. My worldview was no longer THE worldview of the human species!

I didn't know it at the time, but what I was experiencing was very close to Malcolm X's experiences on his pilgrimage to Mecca. Malcolm moved from hatred of whites and a false knowledge of Islam to a vision of the global nature of Islam and human brotherhood, while I moved from an almost total ignorance of anything human beyond white and American (an accurate knowledge of pre-Vatican II Catholicism) to much the same vision as Malcolm of the one global family of humankind standing before the one God and Father of us all. The experience was emphatically one of enrichment—the rich kaleidoscope of cultural colorings growing out of the same core values.

Why Make Connections Between Multicultural and Global Education?

Multiculturalism and global education both respond to the same human reality—it's just a simple difference of scale. Both involve the same basic facts: one species, one human nature, one human dignity, one set of radical ethical demands within the marvelous range of human cultural creativity.

Examples from My Work

My life's work for the past 27 years has been focused on the core curriculum at Saint Joseph's College. In the freshman year, students survey the rich contours of the contemporary United States. In the junior year, all students do intercultural studies: India and China in the fall (to get out of the Western mindset), and alternating programs in Africa and Latin America in the winter (areas of the world intimately connected with significant groups of our fellow Americans).

The freshman and sophomore years of the core curriculum focus on the development of Western Civilization but emphasize the richness and diversity of those threads of development due precisely to the influence of other cultures. The junior year deliberately takes students out of the western perspective to nurture a global worldview. It is in the senior year, however, when the whole principle of organization of the core program is *synthesis*, that students are challenged to come to grips with the prime values and basic commitments of the Christian Humanist worldview. And that worldview is one of human solidarity and radical equality, two main consequences of the prime value of the dignity of the human person, every human person, created in the image of God and destined, in common with all others, for commmunion with God. As framed in the Second Vatican Council from the middle of the 20th century onward, the building of the Kingdom of God on earth has become a *global* venture, encompassing and involving all men and women "who on earth do dwell."

Recommendations

A selection of readings that approaches the bridge between local and global human solidarity from the point of view of John Nichols and of the core curriculum at Saint Joseph's College would be the following: *The Autobiography of Malcolm X*, Pope John XXIII's "Pacem in Terris," "The Church in the Modern World" (*Gaudium et Spes*) from the Second Vatican Council, George F. Will's *Statecraft as Soulcraft*, and *Only One Earth* by Barbara Ward and Rene Dubos.

UNITED STATES – Indiana

Anna Ochoa

Professor of Education
3218 School of Education
201 North Rose Avenue
Indiana University
Bloomington, IN 47405-1006

TELEPHONE: 812/855-1067
FAX: 812/856-0440
E-MAIL: ochoa@indiana.edu

Background

I was born into a bilingual, binational family. My parents were Russian immigrants who spoke Russian better than English and as children do, I learned both languages concurrently. I entered kindergarten bilingually and intuitively and gradually learned to operate in two cultures. The fact that my parents were always trying to improve their English was a big help.

Gradually, my peer group had its influence. I spoke English more and Russian less while taking on the norms and values of my friends and replaced those derived from my family background. (A condition common to the children of immigrants.)

As a young adult, I became more independent and reflective about my background and began to reintegrate my ethnic dimension into my life. However, I never did buy into its religious traditions (Russian orthodoxy). But in my home, I proudly display some artifacts from my family.

As a professional, I was encouraged by many social studies leaders to write grants in the global education area. I was funded for three such grants. I read a lot, talked with persons such as James Becker, pinned Robert Hanvey's five points to my sleeve, and subsequently I co-taught a course with Christine Bennett, "Multicultural and Global Education." I have directed summer teacher workshops and a project titled *Internationalizing Teacher Education*. As president of the National Council for the Social Studies, I did everything I could to keep the global/international strand of activity in a council characterized by many interest groups. I worked closely with Larry Condon, then president of the Center for Global Perspectives in New York.

Why Make Connections Between Multicultural and Global Education?

I do not force the connection between these educational thrusts. I find the conceptual relationship intellectually interesting, however, and clearly there are similarities. Both are interested in culture and multiculturalists emphasize differences while global educators emphasize universals. More funding has accompanied global education—either from the federal government or private foundations—yielding more curriculum development and teacher training—most of which emphasized political and economic dimensions. Recently, Charlotte Anderson's work expanded that emphasis as she developed a structure for the elementary curriculum. In my view, it took a woman and a focus on young children to expand beyond the political and economic impact that political scientists brought to the global education field. Both fields are holistic in views and do not foster reductionist thinking—this is a powerful similarity that provides the springboard for diverse theories and practices.

Examples from My Work

I have co-taught a graduate seminar, "Multicultural and Global Education," with Christine Bennett. Christine brings a long suit of multicultural expertise and experience to this class including her book, *Comprehensive Multicultural Education (Third Edition)*, and I contribute a range of academic and policy experiences relative to global education. Together, we have combined these foci in one graduate course and involve class participants in the search for the commonalities and discontinuities between them.

In virtually every seminar session, I have tried to raise the question of connections between multicultural and global education. We had the students read novels from both perspectives. The follow-up discussions emphasized the relationship between these two complex sets of ideas. Finally, in their semester projects, students were asked to discuss the two fields.

I have encouraged students to probe more deeply in comparing novels that highlight g l issues and conditions and novels that highlight multicultural perspectives. Readings can be vehicles for follow-up discussions that examine the relationship between the two fields of study.

Willing to Share

Syllabi, lists of readings, and selected modules developed to globalize selected courses in the teacher education program.

UNITED STATES – Indiana

The Teacher as Decision Maker Program (TADMP)

School of Education
Indiana University
Bloomington, IN 47405

TELEPHONE: 812/856-8131
FAX: 812/856-8440

Contact Person: Christine Iverson Bennett

Conceptualizations

Multicultural education is based on a vision of cultural pluralism as society's framework and focuses on four primary dimensions of reform: (1) achieving equity in the nation's schools, (2) transforming the monocultural curriculum, (3) developing intercultural competence, and (4) becoming anti-racist and anti-sexist social activists. The implementation of multicultural education must vary according to the nature of the student population and school/community context (e.g., suburban schools, rural schools, inner-city schools, colleges and universities; grade level; students' entry-level knowledge, understandings, attitudes, skills, and life histories, etc.) Given this variation in contexts, multicultural education is based on core democratic values such as respect for human dignity, cultural diversity, and basic human rights; democratic principles of social justice, equality of opportunity, and an informed, participatory, compassionate citizenry; and the assumption that virtually ALL students are capable of achieving high standards of academic performance.

Global education is also based on core democratic values such as respect for human dignity, cultural diversity and universal human rights, and democratic principles of social justice and social action. Global education provides a worldwide international perspective on the interconnectedness of humankind (e.g., the ecosystem), global trends (e.g., demographics and the changing world map, international banking and business), and the critical issues we face on Planet Earth (e.g., world hunger and poverty, human rights violations, ethnic/international conflicts).

Given the expanding connections among the earth's peoples and nations on myriad levels, multicultural and global education are natural and essential extensions of each other, each providing necessary perspectives in education for the 21st century. Both emphasize cultural consciousness (understanding one's worldview), intercultural competence (cross-cultural communication), multiple perspectives, social justice, and an end to local/worldwide racism and sexism. And both multicultural education and global education face criticism (e.g., ME for leading to societal polarization and fragmentation, and GE for reflecting primarily western values and possible imperialism; both ME and GE are criticized for allegedly espousing cultural relativism).

Examples of Program Connections Between Multicultural and Global Education

Global and multicultural perspectives are one of the tadmp's six primary areas of inquiry. A three credit hour interdisciplinary seminar, "Multicultural Perspectives in Curriculum Development and Instructional Decisions," is closely integrated with the fall practicum and five-day cultural immersion trip to develop six major themes: (1) Multiple historical perspectives, (2) cultural consciousness and intercultural competence, (3) combating racism, (4) state-of-the planet awareness, (5) decision-making in multicultural school contexts, and (6) becoming social activists. These themes are part of the curriculum development model that preservice teachers use to develop their curriculum project for the course. The themes also provide a foundation for course readings (e.g., autobiographies and novels) and activities (e.g., personal histories, a cross-cultural simulation, bibliotherapy, sociodrama, analysis of the practicum school setting, and reflections on classroom teaching).

Longstreet's Aspects of Ethnicity (i.e., verbal communication, nonverbal communication, temporal/ spatial modes, social values, and intellectual modes) and E. T. Hall's conception of High and Low Context Cultures are used as frameworks for

understanding multicultural classrooms AND cross-cultural encounters among people from diverse ethnic groups and/or nations. This understanding is a necessary, though insufficient, component of culturally responsive teaching.

Christine Bennett's text, *Comprehensive Multicultural Education: Theory and Practice* (Third Edition, Allyn and Bacon, 1995), includes a chapter on the integration of global and multicultural perspectives into the curriculum. Another chapter contains sample lessons and an interdisciplinary unit developed by teachers who used the model as a framework for their curriculum development. See also Bennett's article, "Preparing Teachers for Cultural Diversity and National Standards of Academic Excellence" in the September/October 1995 issue of the *Journal of Teacher Education*.

Lessons Learned

Teachers who are interculturally competent are comfortable with their students' cultural styles. They understand their students' verbal communication and body language, preferred modes of discussion and participation, time and space orientations, social values and religious beliefs, and preferred styles of learning. Interculturally competent teachers are aware of the diversity within racial and cultural groups, they know that culture is ever-changing, and they are aware of the dangers of stereotyping. At the same time, they know that if they ignore their students' cultural attributes they are likely to be guided by their own cultural lenses, unaware of how their culturally conditioned expectations might cause learning difficulties for some children.

Willing to Share

Course syllabi and description of the Teacher as Decision Maker Program.

Christine Bennett's instructor's guide for multicultural teacher educators is available from Allyn and Bacon at no cost.

UNITED STATES – Indiana

Center for Cultural Resources

IU Southeast Library, Room 104C
Indiana University Southeast
4201 Grant Line Road
New Albany, IN 47150

TELEPHONE: 812/941-2551 or 948-8123
FAX: 812/941-2493

Contact Persons: Dennis Kreps, Claudia Crump, and Carolyn Smith Deiner

Conceptualizations

The established goals of the Indiana University Southeast Center for Cultural Resources—a collaborative project of the division of education, the university library, and teachers and students of southern Indiana—explains that:

> Multicultural education empowers K-12 students and preservice and inservice teachers through acquisition of knowledge, skills, and attitudes to (1) appreciate the dignity of all humans and to understand and empathize with them ("Walk a mile in their shoes"), (2) recognize and actively work for the right of all humans to freedom, justice, quality of opportunity, and a decent quality of life, and (3) develop skills of working cooperatively with others based on mutual respect, acceptance of responsibility, demonstration of initiative, and the solving of conflicts in cooperative and peaceful ways.

Through the utilization of 12 global themes, the fourth goal of the CCR recognizes that:

> Global education enables students and teachers to recognize their interdependency and interconnectedness and the need to care for the Earth on which we live, as well as the people who inhabit it.

Multicultural and global education are connected in a world and national context by enabling students and teachers to appreciate the diversity of people who have built our nation and world, as well as their contributions, and to explore ways in which people can continue to make contributions to building our democracy and a better world.

Examples of Program Connections Between Multicultural and Global Education

The IUS Center for Cultural Resources is open to all IUS students, instructors of campus courses, public and private school teachers, and local parents. It consists of resource kits which contain cultural artifacts, curriculum guides made up of background readings and lesson plans, audiovisual and graphic media, and books that are organized around 12 cultural themes. Each theme and its related items are color-coded and numbered to emphasize connections and kit organization. The 12 organizing themes emphasize both diversity and unity and include: people/places, life experiences, needs, the natural world, aesthetics, past-future cultures, language, rules, institutions/leaders, producers/consumers/transporters; connections/interdependencies.

The kits represent resources collected by two ISU professors during their travels, teaching and homestays on six continents, and many gifts of friends of the center. Kit items and readings for students and teachers are carefully screened to eliminate stereotypes and to promote an acceptance and appreciation of personal and global diversity and commonalities by and among all people regardless of age, gender, race, class, or ability.

Circulation and security of the kits are coordinated through the university reference librarian with the assistance of student interns who are undergraduate and graduate education students. The interns are selected from a field of applicants. Their duties are to check kit contents, schedule kits a year in advance, integrate newly collected materials and develop new kits, write lesson plans, research background and resources, and assist in campus and school orientations and professional presentations. The center, initially started with two small grants, is supported through a collaborative

arrangement between the university library and division of education. It is also supported by financial and material gifts of the Friends of the Cultural Resource Center who are dedicated to the development of global citizens who know, feel, and act reflectively and responsibly. Local schools have been involved since IUS education students enrolled in social studies methods have developed and taught cultural units in cooperation with inservice teachers.

Lessons Learned

With international travel, trade, and communication causing a rapid change and exchange of ideas and products among diverse cultural groups, our lives are made more globally interdependent. This means that it is becoming increasingly important to promote an understanding of the values, lifestyles, traditions, and customs of other people as we interact in political, social, economic, and educational arenas. Therefore, as developers of the IU Southeast Center for Cultural Resources, we share recommendations for organization of cultural resource centers in K-12 classrooms and in teacher education programs. We extend a challenge by suggesting that developers:

(1) Start small but flexibly to allow for growth of cultural resources which can be organized in logical order. We started with plans and resources for 12 kits, and three years later, we have 40 kits in circulation and five in preparation which focus on issues and locations—cultures around me; cultures around the world; living and working together; children's literature around the world; built environments; world environmental issues; Amish—people who dare to be different; Egypt and Mediterranean connections, etc.

(2) Encourage cooperation in gathering and organizing resources across departments, grade levels, subject areas, and community groups. You'll be surprised at the amount and source of gifts.

(3) Focus on hands-on, visually-oriented resources which are free of stereotypes. Provide background through readings and lesson plans and plan a problem-centered, reality-based curriculum that will connect students more deeply with their own culture and to other cultures.

(4) Identify unity themes as organizers, along with a core of value perspectives and skills that stress the similarities which give all people unity and differences that make us unique and diverse.

We have learned that after students have explored their own culture and the cultural diversity around them, they develop a readiness to explore the global community with depth and breadth.

Willing to Share

A brochure listing basic purposes, procedures, themes, and kit titles for the Indiana University Southeast Center for Cultural Resources.

A one-page descriptive abstract of the IU Southeast Center for Cultural Resources.

Poster presentations and sessions at professional meetings.

Orientations for preservice and inservice teachers.

Guided visits to the center.

Telephone consultations.

A guidebook containing theme-based lesson plans, strategies for multicultural and global education, lists of teaching resources, descriptive background materials and suggestions for organizing your own center (Available for $5 plus shipping).

***Note:** For information, scheduling and ordering the above, contact Claudia Crump, Division of Education, Indiana University Southeast, 4201 Grant Line Road, New Albany, IN 477150 or call (812) 948-8123.*

UNITED STATES – Indiana

Core Curriculum and Elementary Education

Saint Joseph's College
P.O. Box 935
Rensselaer, IN 47978

TELEPHONE: 219/866-6385
FAX: 219/866-6100

Contact Persons: John Nichols, Edward Habrowski

Conceptualizations

Multicultural education is a reflective and positive response to the ultimate questions that humans must ask themselves. The questions are: Who am I and why am I? Once these questions are faced and attempts to answer them are taken up the dreamer/prophet can, then, safely and securely move to accept new challenges for the good of all. The call to "know thyself" empowers one to accept, understand, appreciate, and tolerate the values, beliefs, skills, and attitudes of others. The positive formation of one's own value and moral systems acts as a guide in accepting all people for who they are and how their unique talents promote the common good.

Global education is that conscious act of engaging in the study of other cultures and societies different than the one a person is born into. By studying other cultures, students come to understand and appreciate how other people view the world. By studying other cultures, both past and present, students gain a new perspective and insight into the institutions and thoughts of the Western World, and, at the same time, expand their horizons by coming to know the nature of humanity in more than a Western framework.

Multicultural and global education are related and share similar goals. Both aim to get students to look inward, beyond the surface, at themselves. Once this activity is undertaken, the desire to understand and appreciate others and how they view the world becomes second nature. Ultimately, "know thyself" translates into showing reverence and respect, and giving dignity to all in thought, word, and deed.

Examples of Program Connections Between Multicultural and Global Education

Learning connections between the fields of multicultural education and global education occur in all eight semesters within the core curriculum and elementary education. In two distinct courses—"The Contemporary Situation" and in "Educational Psychology"—first-semester elementary education majors are involved in the study of the human situation in the 20th century. Through reflection, communication, and observation in local school settings, these future teachers begin to explore and answer questions including: who am I, why do I want to be a teacher, who do I want to teach, and how will I teach pupils who are different than myself? Individual and group theories of learning are stressed along with ethnic, multicultural, and disability awareness. Issues of poverty, injustice, racial bigotry, and stereotypes are found in the readings and discussions of both courses through various learning activities. The concepts of respect and dignity and the idea of forming one's values are stressed to counteract these issues.

In the junior year, all students study the cultures and civilizations of India and China in the first semester, and in odd years Africa and even years Latin America during the second semester. Purposeful learning connective activities are provided within these courses as well as between them and two elementary education courses, namely "Methods in Social Studies" and "Exceptional Children in the Classroom." The "Methods in Social Studies" course capitalizes on the content presented in India, China, Africa, or Latin America. Learning connections are made as students bring concepts and values from these courses into discussion of what primary age pupils should master in elementary social studies programs.

Lessons Learned

Through reflection, observation, interactive dialogue, written papers, keeping journals, and discussion sessions, preservice teachers are exposed to peers and pupils from a multitude of socioeconomic,

racial, ethnic, religious, and national origins beginning in the first semester of their freshman year. Preservice teachers are assigned to field experiences early in their academic career. Nearly all elementary education majors complete 300 hours of field experience prior to their student teaching placement. Field experiences include schools and classrooms where pupils of various socioeconomic, cultural, and racial backgrounds are engaged in the teaching/learning process. Through a prolonged and continuous engagement with peers on campus and pupils in local schools, preservice teachers are being prepared to work in multicultural classrooms.

Willing to Share

Syllabi from the various courses in the joint curriculum program are available.

Assessment evidence is available from outside evaluators who have visited campus three or four times over the last two years in conjunction with our FIPSE grant. In 1993, the college was awarded a three-year FIPSE grant to examine the CORE program and all of its academic majors in order to construct "learning connections" between the CORE program and the major. Elementary education was included in the "alpha" or first team of academic majors. An examination of the teacher education knowledge bases and learning outcomes are being matched to the knowledge bases and learning outcomes of the CORE program in formulating "learning connections" for optimum student growth and development.

UNITED STATES – Iowa

Leslie E. Huth

Professor of Education
Wartburg College
222 9th Street. N.W.
Waverly, IA 50677

TELEPHONE: 319/352-0573
FAX: 319/352-8583
E-MAIL: huth@Wartburg.edu

Background

My family always had a belief that every person they knew was a good person. That was not an expressed philosophy but was my parents' response to all of my relatives and all family friends. Our home was also near the African American community in Des Moines, Iowa, and I attended schools with a mixed ethnic student body. I was never given any reason to believe there should be any prejudice or discrimination of ethnic or socioeconomic groups. All of my heritage is German, and my father arrived from Germany at age seven with his nine-year-old sister. After being quarantined on Ellis Island for one week, they were sent by train to join their family in Nebraska. This heritage may explain some of my adventuresome spirit.

The church has always been an important part of my life and attending Wartburg College helped me confirm a value system that stimulated my interest in all people. My professional career as a teacher and administrator did not take place in settings which were diverse, but my interest in supporting projects which promoted equity and justice in all educational systems was always obvious to my professional colleagues.

I believe that we only begin to fully understand cultural diversity when we experience cultures in global as well as multicultural settings. While the Maasai culture which I experienced in Tanzania is significantly different from the Puerto Rican culture in East Harlem, they have both helped me to understand the unique diversity of these groups and individuals.

Why Make Connections Between Multicultural and Global Education?

In 1986 the Wartburg College Teacher Preparation Program began an initiative to increase the emphasis on and experiences in culturally diverse settings. It was obvious to the faculty that students who completed the program were not equipped to respond to the ethnic and cultural diversity that they often encountered in their first-year teaching assignments. As James Banks (1993) stated, "most graduates of typical teacher-education programs know little about the cultural traits, behaviors, values, and attitudes different ethnic minority group bring to the classroom and how they affect the ways these students act and react to instructional situations." In addition, the department and unit unequivocally believes that teachers in schools which are dominated by majority students must be able to convey the importance of cultural diversity to all students. We also believe that significant learning does not take place unless experiential learning is associated with theory and that accepting and understanding diversity can be emphasized in a multicultural or global setting.

Examples from My Work

I have established cross-cultural field experiences in New York City, South Dakota, and Waterloo, Iowa, and I am currently working on a new site in Denver. Our one-week, inner-city field experience in the New York City Schools includes these schools: Public School #155 in East Harlem (K-6), Public School #199 West Manhattan (K-6), La Guardia School for the Performing Arts (9-12), Manhattan Center for Science and Math in East Harlem (9-12), Seward Park High School in lower Manhattan (9-12), Martin Luther King High School, central Manhattan (9-12), and Central Park East, central Manhattan (5-8).

Our Native American field experience is with the Rosebud Native American School in South Dakota. I also established a partnership in education with Longfellow Elementary School in Waterloo. Longfellow is located 22 miles from our campus and has a 50 percent African American enrollment. In 1995, we will pilot study a one-week

May term field experience in Denver at a school site with a significant Latino enrollment. This will be designed to encourage students to consider student teaching through a satellite campus in Denver, Colorado, Wartburg West.

Through Wartburg West, we have established a student teaching site for 10 percent of our student teachers. All student teachers are assigned to the Denver Public Schools.

Beginning with the entering freshmen in fall 1992, all teacher education graduates were required to have a minimum of a 25-hour culturally or ethnically diverse experience—field experience or cultural immersion experiences through their general education program.

I established the Waterloo Teacher Preparation Project to provide positive role models for the students in the schools. To accomplish this purpose it targets people of color who are teacher associates. Qualified candidates who are not employed by the Waterloo schools are also accepted. All tuition and books are paid for through grants obtained by Wartburg College. There are 24 students in the program.

There have been a number of outcomes from this emphasis on cultural diversity in the teacher preparation program and through the implementation of the Waterloo Teachers Project. All students now complete a culturally diverse experience. Seven percent (5 of 75) of our 1995 graduates will have a diverse ethnic background compared to 0-1 percent in 1986-90. For the 1994-95 academic year, 12 percent (44 of 370) of the students in the teacher preparation program have a diverse ethnic background. One of the six education department faculty and two of the 16 education unit members has a diverse ethnic background in addition to the adjunct faculty who will be part of the Waterloo Teachers Project. In 1986, there were none. All of the experiences described above are an outcome of this focus which was initiated in 1986-87. Our follow-up survey question related to understanding cultural diversity receives one of the highest ratings of the concepts emphasized in our teacher preparation model.

The education department and unit has played a major role in developing Wartburg's Strategic Plan which strongly supports multicultural and global experience for the faculty and students—an Endowed Chair in Global Multicultural Studies, $20,000 per year to support experiences for faculty. As part of this college emphasis, I established a May term, Worldview (general ed requirement) in Arusha, Tanzania, and led a three-week faculty development initiative during summer 1995 to this same location.

I also have received a sabbatical leave for winter term 1996. I will complete a study of strategies that teachers at the college and P-12 levels used to teach to diversity. It will describe diversity as ethnic, cultural, and exceptionalities, and according to Gardner's multiple intelligences. Teachers will be solicited from Wartburg College, local schools, New York schools, Japan, and Tanzania.

Recommendations

All teacher preparation programs must recognize that multicultural and global experiences and the academic learning associated with these fields are only one piece of the puzzle. It will only be of value if the individuals completing the program recognize and design a learning environments and strategies that accept the uniqueness of each individual as well as help and challenge educators to eliminate the inequities and injustices that exist in the world and all communities.

UNITED STATES – Iowa

Joane W. McKay

Associate Professor and Interim Associate Dean
Schindler Education Center 159A
University of Northern Iowa
Cedar Falls, IA 50613

TELEPHONE: 319/273-2719
FAX: 319/273-6997
E-MAIL: McKay@UNI.edu

Background

As a child in the Badlands of South Dakota, I was influenced by my parents to think of a "bigger world" out there. I remember vividly when I first became aware that people spoke a language other than English. It was wartime (World War II) and on those isolated prairies in ranching country near the Badlands, I awakened to hear voices I did not recognize. Two German tourists looking for the Pine Ridge Indian Reservation had found their way to our ranch. Without hesitation, my family, who spoke no German, invited these strangers for breakfast and thus began for me a lifelong curiosity about visitors from other lands. In retrospect, I already knew about the Sioux Indian language because my grandmother taught in the Day Schools of the Reservation. With a father who would not allow us to join a church until we had attended and participated in all seven of the churches in our small ranching community and a mother who instilled in us a love of geography and history, I often think that I was destined for a life that would include multicultural and global education.

As a secondary history/English major, my first teaching assignment would be on a mission field in Africa; unfortunately personal circumstances made this a dream deferred. The following year (1962-63) I took a teaching position with Her Majesty's Government in Barham Secondary School in Hull, England. As a result of that teaching experience, I brought a 15-year-old student to the United States to study at the school where I was teaching. This seemingly simple act began a lifelong interest in international exchange programs. My work with student teachers at Iowa State University, the University of Nevada-Las Vegas, and now at the University of Northern Iowa has always been in the context of a strong commitment to international student teaching programs and cross-cultural experiences. Most recently, my work with the People's Republic of China has made me aware of my personal respect for other cultures and my deep desire to instill in future teachers this interconnectedness in all that we do.

Why Make Connections Between Multicultural and Global Education?

We live in a global society, unified by interrelated economic activity, threatened by interrelated environmental activity, and fragmented by political unrest. Students need varied and continuing exposure to the wide variety of content, ideas, themes, concepts, and values represented in multicultural and global education to develop the broadest possible understandings. I strongly believe that we must help young people see the interconnectedness between what is happening at the local level and the countries around the world.

Examples from My Work

In my student teaching center every preservice teacher is required to have a cross-cultural experience. In every university setting, I have been active in initiating international student teaching experiences not only to send students from the United States abroad, but to find ways to bring students from international settings to our campuses for practicum experiences. I see teacher preparation as a collaborative undertaking that is often influenced by my own experiences in cross-cultural settings.

My research and writing focus on the influence of an international or cross-cultural experience on one's teaching. I have been active in providing workshops on multicultural education for everyone in the school setting including a two-day program for bus drivers and cafeteria workers.

Recommendations

Work with action research projects in student teaching that focus on issues or topics in multicultural or global education.

Enable faculty to have international experiences so they will begin to see how these opportunities, indeed, change our lives forever.

UNITED STATES – Iowa

Passport to Global Practice

Associate Dean's Office
Schindler Education Center 159A
University of Northern Iowa
Cedar Falls, IA 50613

TELEPHONE: 319/273-2719
FAX: 319/273-6997

Contact Persons: Joane W. McKay and Karla Jo Skinner

Conceptualizations

Multicultural education is a process which involves a body of knowledge and a set of attitudes and skills. Understood as a process, not a product, multicultural education is the planned curriculum and instruction which educates students about the cultural diversity of our society. Students should learn the historical and contemporary contributions and the variety of roles open to both men and women from a diversity of cultural, racial, and disability groups.

Global education is an approach to learning which promotes greater understanding of the world as an interconnected aggregate of human and natural systems. The purpose of global education is to promote long-term human survival by developing greater respect for and cooperation with our fellow human beings and greater concern for the environment on which all people depend for their very existence.

Multicultural and global education are connected in their attention to issues of diversity, lived experiences, and concerns about social justice in people's lives. To help students develop a global perspective, they must be introduced to and become better acquainted with different cultures and their interrelationships. They must be aided in developing a sense of appreciation for the diversity and similarities within the human family and the planet that we all share.

Examples of Program Connections Between Multicultural and Global Education

Within our student teaching program, our three-credit human relations course combines multicultural, nonsexist education (a state mandate), and global education.

In the required cross-cultural seminar preparing student teachers to student teach internationally, preservice teachers are required to write reflective papers on critical issues faced in host country schools.

The Orava Projects is a collaborative effort among UNI's college of education, Comenius University, and the Orava Regional Education Administration in Slovakia. Through three initiatives, the Orava Project is designed to restructure Slovak basic schools, renew the teacher education programs and develop and nurture leadership and management skills over a seven- to 10-year period. As UNI faculty prepare workshops to be delivered on site or as Slovakian Core Teacher Leaders come to the UNI campus, issues and trends are related to the global perspectives of faculty on each campus.

The development of Expert Practice Worldwide, launched from the UNI Overseas Placement Office, provided opportunities for UNI students to have internships in school settings as well as corporate settings in Germany, Russian, Latin American countries, and Salzburg, Austria. In addition, the placement office provides an international recruiting fair with year-long support services for our graduates and alumni. One of the key questions in these settings is what background do the students have in global and multicultural education.

The USA-SINO project between UNI and the Liaoning Province provides opportunities for students P-12 to exchange work. These exchanges help students in U.S. schools and in the People's Republic of China see curricular issues that impact diversity in each country.

Lessons Learned

For our preservice teachers who will do their student teaching in an international setting, we choose to provide an on-site professor that gives continued nurturing and guidance in the crosscultural setting. Often it is the interaction in the stu-

dent teaching seminar in Japan that gives students an opportunity to reflect on the strengths and weaknesses of the American school system. This is an issue of growth for professors and preservice teachers.

Change is not easy and to have any real influence we must think about systemic change. As we work with colleagues from around the world, we are forced to revisit fundamental questions about our own democratic traditions and the role of education in society.

Sometimes we cannot wait until all of the pieces are in place, but we must move forward working with those who see the opportunities and are willing to become involved. It helps to have a university president who is committed to giving every student, regardless of program of study, a meaningful opportunity to study and experience peoples and cultures other than his/her own.

Willing to Share

Program booklet that describes "Passport to Global Practice," our program that received the AACTE Award for Exemplary Practice in Global/International Teacher Education. This booklet highlights the following programs: (1) Camp Adventure (TM); (2) UNI International Student Teaching; (3) Orava Project; (4) UNI/Russian Exchange; (5) UNI Overseas Placement; (6) Expert Practice Worldwide; and (7) USA-SINO Initiative.

UNITED STATES – Kansas

Fred Rodriguez

Associate Professor
Curriculum & Instruction
Multicultural Education
214 Bailey Hall, School of Education
University of Kansas
Lawrence, KS 66045

TELEPHONE: 913/864-9671
FAX: 913/864-3057
E-MAIL: frodrig@kuhub.cc.ukans.edu

Background

Growing up in the small, rural agricultural community of Mitchell, Nebraska, I was always astonished to see the inequities within our community. There was an overt and yet subtle segregated nature to this small agricultural community from the school system that I attended, the Catholic church that was three blocks from my home, and the annual summer journey of migrant workers moving in and out of our community.

Through this background and experiences, I was influenced by my parents who were adamant and determined to make the lives of their three sons "more successful" than their own, although I don't agree with their perceived lack of success. My father was the first Hispanic in Nebraska to receive an FHA loan. He was the only Hispanic business owner in the community and for many years in the entire valley. He owned and operated a Conoco gas station and did mechanical work. My mother was a homemaker. I mention this only to highlight their accomplishments given very little "formal" education. To this day, they are my inspiration to do what I can to promote equity and positive human relationships between all people.

Why Make Connections Between Multicultural and Global Education?

Out of sight—out of mind. Many American students seem to live in their 'own little world' albeit in their community, state, or the United States. Only recently have we been hearing and seeing evidence that we are certainly a global community. Our students need to understand that decisions that we—the United States makes—affects other countries and vice versa. Students often have a better view of the world when they begin to see the connections that are a part of our everyday life. Many of the struggles for equality that we have experienced in this country we are beginning to see in numerous other countries. In many ways, students can relate to the historical significance of these events and understand the complexity of the social fabric that make a country a country.

Examples from My Work

Whether it is a workshop or a course that I am conducting or teaching, first and foremost—it must be participant-friendly. Participants must feel comfortable to voice their viewpoints, express their concerns, and yes, ask the difficult questions. Too many times, we as instructors do not take the time to create such a climate in our classrooms. In both multicultural and global education, students should feel comfortable in sharing their experiences, ideas, and perspectives and respect others' rights to do the same. True learning and sharing can only come about when we create and environment that encourages these exchanges.

Whether it is an undergraduate or graduate course, the framework that is built is one in looking at educational issues from multiple perspectives, another characteristic shared by multicultural and global education. Students are expected to complete ethnic autobiographies and journals where they devote outside class time to studying diverse populations. For example, they might attend a religious service other than their own, complete six hours of volunteer time to a disadvantaged group, interview two international students (compare and contrast), prepare for debates on contemporary educational issues that must include perspectives and examples from different groups and countries, or participate in a cross-cultural simulation.

Lately through our professional development school partnership students are designing and

implementing multicultural activities for a diverse elementary school. Many of the activities that have been implemented have been from an international perspective. They have been very beneficial for the teacher education students as well as the students in the elementary school.

All of my classes actively engage the student. Either by the examples cited above, or through cooperative learning groups, small group tasks or field-based experiences. As concepts are explored, the analogy of multicultural perspectives always leads to its relationship in the global context. Students begin to make connections and create relationships between multicultural and global education.

I happen to frame the multicultural education courses at the University of Kansas around the current educational reforms that we see schools addressing. It is my firm belief that multicultural and global education are not separate entities only for some selected schools. They are three things—concepts, reforms, and a process. With that approach, there are no schools or teachers that don't have a role and a responsibility to ensure that all students receive the benefits of an education of equal quality. I continue to be interested in the process of change and how multicultural and global education are perceived by various school systems and the professional growth of teachers.

Recommendations

As we know, facts and figures alone won't promote a more equitable society. Only until we have personal experience with others different than ourselves in our own or other communities, cultures, or countries will we be capable of viewing the diverse world we live in from multiple perspectives.

Readings: Rolan Barth's *Improving Schools from Within*, Donna Gollnick & Philip Chinn's *Multicultural Education in a Pluralistic Society*, Catherine Cornbleth & Dexter Waugh's *The Great Speckled Bird*, Joel Spring's *The Intersection of Culture*, and Sonja Nieto's *Affirming Equity*.

UNITED STATES – Kansas

Multicultural Education

214 Bailey Hall
University of Kansas
Lawrence, KS 66045

TELEPHONE: 913/864-9671
FAX: 913/864-3057

Contact Person: Fred Rodriguez

Conceptualizations

Multicultural education is defined in our courses as the fair and equal treatment of all members of our society who are entitled to participate in and enjoy the benefits of an education. Multicultural education is based on the premise that all students—regardless of race, color, national origin, sex, native language, age, social or economic status, family structure or lifestyle, religious preference or disability—have the right to an education of equal quality.

Multicultural by definition is expansive. Because it is about all people, it is also for all people. My framework for multicultural education is thus a very broad and inclusive one. The concept of multicultural education is multidimensional; that is, the concept must include in discussions: school staff beliefs, school policies and practices, school culture, instructional materials, students, curriculum (formal and informal), community and parental support, assessment and testing procedures, judicial issues, and instructional strategies. Multicultural education is the structuring of educational priorities, commitments and the processes to reflect the-reality of our diversity as a fact of life in the United States and the world. Educational priorities must focus on developing and maintaining an awareness of our diversity as reflected by individuals, groups, communities, and countries.

Global education is the study and emphasis of world events, issues, and concepts from diverse cultural perspectives and worldviews.

A global perspective provides rich opportunities for linking global education with multicultural education. In the process, students study global events, issues, and concepts from perspectives of ethnic groups and diversity issues within different nations. It is important to link multicultural and global education because they share several important goals and because the United States is changing by the infusion of groups beyond our borders.

Examples of Program Connections Between Multicultural and Global Education

Within our extended teacher education program, almost all courses have a required field-based experience. Many of these sites are diverse settings—ethnically, linguistically, socioeconomic, etc. Several courses integrate multicultural concepts into their course content or field-based experiences cited above. For example, our introductory course in curriculum and instruction has a major component on multicultural and global education, our social studies methods (elementary and secondary) courses, our reading practicum is based in a culturally diverse, low-income school. Some of the students are international students who are now in our school system literally representing voices in the global perspective that we discuss in class. Many of the perspectives we offer in the classroom setting come to life.

In the graduate coursework, there are several courses that integrate multicultural and global concepts—comparative education, teaching English as a second language program, qualitative research methods, remedial reading, teaching in a diverse classroom, etc. There is a large TESL program at KU. Many of the students are international students and they are enrolled in a variety of courses in the school of education, from educational administration, foundations, and counseling to curriculum and instruction. The presence of the international students provides for a rich student body and varying perspectives in many of our courses. It becomes very real for students to hear, interact with and learn from the global and multicultural perspectives of both international and American students.

Many of our faculty members are becoming more

international. For example, in the last two years, recent summer groups of school of education faculty and public school personnel have been to Costa Rica, Japan, Mexico, and Kuwait. Through these experiences, these individuals are bringing a variety of perspectives into our programs and courses.

The Kansas Alliance of Professional Development Schools (KAPDS) is a partnership between the school of education and four school sites. All of our sites have diverse populations. We have three elementary schools and one high school. Two (one elementary and one high school) are located in Kansas City, one elementary school in Lawrence, and one elementary school in Topeka, Kansas. More and more of our field-based courses and practicums are being place in these sites.

In the required multicultural education courses—at the undergraduate and graduate levels—our students are provided many experiences in applying multicultural and global education from awareness and rationales, the many approaches and terms for reform, the continuum of equitable competence, tracking, learning styles, teacher expectations and student achievement, ethnicity, at-risk students, linguistically different students, textbook adoptions, effective staff development, and case studies.

Rodriguez's textbook, *Affirming Equity: a Framework for Teachers and Schools* (1994), is used in many multicultural classes. It contains many of the issues cited above, worksheets, classroom activities, and case studies.

Lessons Learned

We learned from our past efforts that many educators interpreted multicultural and global education to simply mean infusing regular school content with materials that reflect different customs, dress, food, cultures or other matters which fell under the label of multicultural appreciation. We have also learned that it has been a very limited perspective and that these efforts of the past contributed little to the solution of the fundamental problems of inequity in our schools today.

We also learned that there is a need to view multicultural and global education from a broader dimension than single-group or comparative-group approaches. We learned that there is a need to distinguish multiculturalism from racism, sexism, elitism, ageism and exceptionalism, but simultaneously to understand the connections among those issues of multiculturalism. The same analogy is understood in the connection between multiculturalism and global education.

Willing to Share

Syllabuses and reading lists for our multicultural education courses, handouts for assignments such as ethnic autobiographies, journals, field-based requirements, multicultural fairs.

Materials from other courses we know have significant multicultural 'content' or perspectives.

Lists of publications, grants, programs in the school of education that address multicultural issues (i.e., McNair Scholars Program, Upward Bound, Talent Search, Governor's Academy, Council for the Recruitment and Retention of Ethnic Minorities), and research conducted by our faculty in the school of education.

Our design of the professional development school concept (Kansas Alliance of Professional Development Schools).

Information on our internationally known Teaching English as a Second Language Program.

UNITED STATES – Kansas

Social and Multicultural Foundations of Education

Wichita State University
1845 Fairmount
Wichita, KS 67260-0028

TELEPHONE: 316/689-3322
FAX: 316/689-3302
E-MAIL: huber@wsuhub.uc.twsu.edu

Contact Person: Tonya Huber

Conceptualizations

Education that is multicultural is education which promotes the recognition, understanding, and acceptance of individual uniqueness, interdependence, and cultural diversity within a pluralistic society. A multicultural education also gives all students opportunities to "see themselves" in the curriculum in positive ways, and on a continuing basis. The term "multicultural" as used here refers broadly to the many cultural groups within our nation and our world: racial, ethnic, regional, religious, language and socioeconomic groups, as well as males and females, the young and the old, persons with different sexual orientations, and persons with differing and varied abilities.

Global education is included in my definition of multicultural education but expressly moves beyond the pluralistic nation to conceive of the society in which we live as a universal one—recognizing, above all, that we are all related.

John Donne and Chief Seattle have expressed the connection between multicultural and global education more eloquently than I. The epitome of these fields is the celebration of the responsibility we have for each other—we are all related—and to the earth. As educators, we teach about that responsibility and explore the most complete knowledge base sustaining our understanding.

Examples of Program Connections Between Multicultural and Global Education

The purpose of the course, "Multicultural Education," is for students to understand multiple perspectives in a global society and develop multiple modality, culturally aware curriculum experiences. The disciplined inquiry and critical experiences of the course address NCATE goals to "become more responsive to the human condition, cultural integrity and cultural pluralism." Course requirements include field experiences (cultural awareness activities and curriculum resource evaluations), explorations (culture clips, literary critiques, and reflective learning logs), assessments (quality learning experiences and knowledge base exams) and participation (discussions).

The course, "Teaching Through Oral Traditions: The Trickster in Native America, Africa, and Japan" emphasizes multiple perspectives on the cross-cultural concept of trickster in literature in the contexts of diversity issues and the development of a knowledge base that supports culturally relevant pedagogy. Course requirements include application of multiple perspectives, paradigms, and worldviews to curriculum and culturally responsive teaching, participation in cross-cultural experiences, and the development of a critically reflective approach to understanding literature and its significance to people.

James Banks' Model of Curriculum Development helps teachers understand, investigate, and determine how implicit cultural assumptions, frames of reference, perspectives, and biases within a discipline influence the ways in which knowledge is constructed. The model is used to examine different cultural and global perspectives.

In the Ethnic/Cultural Groups Collaborative (ECGC) Project, students develop knowledge and appreciation of both surface and deep culture among peoples of Native American, European, African, Asian and Hispanic heritages. Working in groups, students collectively become experts on a particular decade in history or topic through readings, exploration and critical inquiry, development of a timeline, sequence chart, or a concept map, discussion and analysis, and then share what they have learned through presentations.

Lessons Learned

To function as a culturally responsible educator, a person must first begin the journey to "know thyself." While these may be, and often are, simultaneous, lifelong journeys, one cannot understand other cultures without first investing considerable effort to discover one's own culture, socialization, and background.

While culture is a constant, it is never fixed. (Cultural "checklists" should therefore, be avoided.)

Knowledge is constructed, or nothing is "known."

Multicultural education is a pedagogical course that pushes many political buttons.

Willing to Share

Program description, syllabi and reading lists for the courses "Multicultural Education" (in curriculum & instruction) and "Teaching Through Oral Traditions: Trickster in Native America, Africa, and Japan."

Handouts: Application of the Banks' Model of Curriculum Development and the Constructionist Perspective, the Ethnic/Cultural Groups Collaborative (ECGC) Activity, Cultural Awareness Activity, Culture Clips, and Quality Learning Experience Plan.

A list of publications of program faculty.

UNITED STATES – Kentucky

Angene H. Wilson

Professor, Secondary Social Studies
[also Associate Director of the Office of International Affairs]
343 Dickey Hall
University of Kentucky
Lexington, KY 40506

TELEPHONE: 606/257-1893
FAX: 606/323-1026
E-MAIL: cpd458@ukcc.uky.edu

Background

As a seven-year-old in 1946, I won a prize in the July Fourth parade for my costume of the flags of the new United Nations. My four younger brothers and sister and I all grew up with brown brother and sister dolls. As a Peace Corps volunteer social studies teacher in Liberia from 1962 to 1964, I learned about African history and tried to answer my student's questions about race relations in the United States. When we returned to the United States, we lived in the planned integrated Shaker Communities in Cleveland for a year before going back to West Africa.

Two years in Liberia, two years in Sierra Leone, and two years in Fiji were crucial in solidifying my commitment to what I then called intercultural education. In my doctoral dissertation in 1976, I developed a model for encouraging cross-cultural awareness by utilizing people as resources. The model can be used inside and outside the United States. Although for the last 10 years, I have been researching the impact of international experience on students, teachers, and schools, I am also interested in how we can more generally promote intercultural competence.

Why Make Connections Between Multicultural and Global Education?

We need to make connections because most multiculturalists and most internationalists are concerned about a more just world. Equity inside the United States and in the world is an important goal for our very survival.

Examples from My Work

I conclude many workshops and presentations with favorite African proverbs. One of those is "The world is like a Mask dancing; if you want to see it well you do not stand in one place."

I have organized reflected-upon international conversation partner experiences for my students for many years. My methods class students read African and African American literature and one class session focuses on Asian Americans and uses the film "The Family Gathering," about the internment of Japanese Americans.

My book, *The Meaning of International Experience for Schools*, includes a literature review of the research on the impact of international experience, six case studies, and a chapter on implications. I am now trying to apply what I have learned about the impact of international experience to conceptualizations of global competence. "The Attributes and Tasks of Global Competence" appeared in *Educational Exchange and Global Competence*, and "Getting Ready for the World" will appear in the *Georgia Council for the Social Studies 1995 Yearbook on Global Education*. Other recent articles include: "Conversation Partners: Gaining a Global Perspective Through Cross-Cultural Experiences" and "A Cross-National Perspective on Reentry of High School Exchange Students." I also enjoy curriculum development. For example, I adapted Youth for Understanding materials in a "Toward a Multicultural World" curriculum which addresses stereotyping domestically and internationally.

Recommendations

Reflecting upon cross-cultural experiences within and outside the United States is very important for teachers. They should gain substantive knowledge and perceptual understanding, as well as grow personally and develop interpersonal connections.

Resources might include: *Barnga*, a simulation of cultural clashes; M. J. Bennett's "Towards ethnorelativism: a developmental model of intercultural sensitivity;" Basil Davidson's *The Search for Africa: History, Culture, and Politics*; Robert Hanvey's *An Attainable Perspective*; Alex La Guma's *The Time of the Butcherbird*; Merry Merryfield and Richard Remy's *Teaching about International Conflict and Peace*; Toni Morrison's *Beloved*; Edward Said's *Culture and Imperialism*; and Ronald Takaki's *Strangers from a Different Shore*.

UNITED STATES – Kentucky

Social Studies Education

343 Dickey Hall
University of Kentucky
Lexington, KY 40506

TELEPHONE: 606/257-1893

Contact Person: Angene H. Wilson

Conceptualizations

Multicultural education is for all students, not just those in cities or those who are named different or minorities by society. It empowers all students with knowledge about groups and cultures within the United States and encourages attitudes which promote tolerance, acceptance, and even celebration.

Global education prepares students to live in a fascinating and fractious, interesting and interdependent world. My definition of global competence for young people includes substantive knowledge, perceptual understanding, personal growth, and interpersonal connections, and the ability to be a cultural mediator. The first three involve mostly the individual. The last two require working in the world with others, many of whom will be "different" others.

As movements, multicultural and global education have been separate in many ways. However, there are important commonalities. Both emphasize the concepts of culture and cultural difference, both recognize knowledge as important, both include a call to action, and both see the human dimension as critical.

Examples of Program Connections Between Multicultural and Global Education

Our methods course includes lessons specifically addressing a multicultural perspective and a global perspective. In addition, multicultural and global topics and materials are used to demonstrate a variety of instructional practices. One example is a Women of the World Reception. In fall 1995, we focused on the topic of approaches to peace for three weeks and connected the global and the local.

In fall 1994 and spring 1995, five student teachers assigned to the whole social studies department at Woodford County High School worked with one teacher to design and implement a course on cultural diversity. A session on their experience was accepted for the National Council for the Social Studies' national conference.

In the team-taught graduate summer school course, "Teaching about African and African American History and Literature," students experienced the passion of two professors, one African American, one white. Several students developed projects which linked both topic and subject area. We are considering making the course a regular offering.

Lessons Learned

It has been easier to plan in-depth international cross-cultural experiences on campus than to plan domestic ones. Students are encouraged to participate in the Martin Luther King, Jr. Cultural Center's activities and to attend the annual September Roots festival in downtown Lexington. We are planning to involve 200 students in The World Game in November 1995. The impetus is coming from the Office of International Affairs, of which Wilson is the associate director. The planning committee and contributors include the Office of International Affairs, the Office of African American Affairs, the Martin Luther King, Jr. Cultural Center, the Global Studies Mini-College, and the Student Activities Board. The program's students will be strongly encouraged to participate.

School experiences in which students work with teachers who believe in and practice teaching with multicultural and global perspectives are crucial. And what is learned in the field during the program can continue into the internship year and beyond. One graduate who has helped design the cultural diversity course will teach such a course at the high school where she has been hired. Another graduate, who led a "Speak Out Lexington" discussion on

race relations with her class during student teaching, has already talked with the first student for ideas about teaching the multicultural course she will teach in her first year this fall.

Willing to Share

Syllabi of courses.

Articles by program faculty.

List of the program faculty's related articles and other publications.

UNITED STATES – Louisiana

Joyce E. King

Associate Vice Chancellor
Academic Affairs & Diversity Programs
University of New Orleans
Adm. Bldg, Room 2011
New Orleans, LA 70148

TELEPHONE: 504/286-6726
FAX: 504/286-6020
E-MAIL: jekaa@jazz.ucc.uno.edu

Background

I grew up in California's San Joaquin Valley in Stockton. My parents and grandparents migrated to California during the 1930s to pick cotton and do other work reserved for the uneducated and poor. Early multicultural experiences included field work, cutting onions and picking strawberries, alongside Mexicans and Filipinos; and cleaning wealthier people's homes with my mother. Although I went to Stanford University, many of my relatives and peers were expelled from school, jailed, and killed. There were 25 Black students in my freshman class at Stanford, more than had ever enrolled before. By spring, one Black student from Watts had committed suicide. For me multicultural and global education, as alternatives Sto what contributes to these kinds of societal and educational outcomes, are matters of human survival and transcendence.

Why Make Connections Between Multicultural and Global Education?

I visited Stanford's campus as a high school student and sought out a young woman from my hometown. She went to my church and our parents grew up together in the South. Although she had been at Stanford for two years, no one seemed to know her; she was invisible even to the other women in her dorm. Finally I found her working in the "Western Civ" library, and she acted like she didn't want to be seen or heard. I knew then that I didn't want to be educated for invisibility. Eventually I learned that the myths of white/supremacy racism in America can only be effectively challenged from the global perspective of the humanity of African people—of all people. I have been searching for ways to validate and use the cultural knowledge and lived experiences of diverse people—my people—to transform invisibilizing practices, curriculum, and research methods in education. This necessarily involves rethinking the cultural model of being human that prevails in the United States, the West and globally. My studies and travels in Africa, Asia, Europe, and South America and the long-standing collegial relationships and friendships that I have maintained with people in other countries over the years reinforce this understanding.

Examples from My Work

I have taught at institutions like Stanford University and the community college level. As the first head of the ethnic studies department at Mills College in the 1970s, I incorporated "Third World" intellectual perspectives and issues in the curriculum (e.g., the film "A Lutta Continua," to educate students about the anti-colonial struggle in Guinea-Bissau; bringing diverse artists and scholars-in-residence to campus, etc.).

I was director of teacher education at Santa Clara University for 12 years. I have been involved inservice teacher training, and I facilitate diversity workshops for schools, and civic and community groups and organizations nationally and internationally. In virtually all my educational roles, I emphasize the cultural dimension of learning, teaching, and research—ways of knowing.

When I taught social foundations of education, I included a simulation called "Starvation or Survival" (developed by "Our Developing World"), and in a course on interpersonal/cross-cultural communication, I used music (Sweet Honey in the Rock's song, "Are My Hands Clean?") and film ("The Global Assembly Line") to illustrate historical and contemporary interconnections between inequity in the United States and other countries. I expected student teachers to incorporate global perspectives in their teaching.

As a member of California's Curriculum Commission, I argued for the integration of diverse cultural knowledge in math and science as well as literature and history (e.g., Claudia Zavlasky's *Africa Counts*). In my current position, I serve on the campus "internationalization" committee and I assist the Office of International Students and Scholars develop concrete links between the university's diversity and our internationalization initiatives (e.g., external friendship agreements; international student recruiting, and the Campus Diversity Advisory Committee).

My scholarly writing critiques and reconceptualizes multicultural curriculum discourse, and I incorporate the perspectives of African (Cheik Anta Diop, Asmarrom Legesse, V. Y. Mudimbe, Theophile Obenga, Elieni Tedli); African American (Molefi Asante, Asa Hilliard, Marimba Ani, and Runuko Rashidi); and Afro-Caribbean Scholars (Sylvia Wynter, C.L.R. James, and Frantz Fanon).

Recommendations

University administrators and faculty need to ensure that international students and scholars on our campuses understand diversity in the United States beyond the additive multicultural immigrant model (e.g., Shirley Brice Heath's analysis of the strengths of Black language and socialization). This requires understanding racism in the United States and appreciating the cultural knowledge and achievements of diverse and marginalized groups.

Developing an accurate understanding and appreciation of the culturally diverse roots of the "West" in Africa, for example, or the mathematics and scientific thought of non-western peoples, involves the integration of new curriculum perspectives on European and World history and contemporary issues. See, for example, St. Clair Drake, *Black Folk Here and There*; Jack Weatherford, *Indian Givers and Native Roots*; Ivan Van Sertima, *They Came Before Columbus*; and Martin Bernal, *Black Athena*.

UNITED STATES – Maryland

Ruth Heidelbach

Associate Professor
Department of Curriculum and Instruction
University of Maryland-College Park
College Park, MD 20742

TELEPHONE: 301/405-3127
FAX: 301/314-9055
E-MAIL: rh19@umail.umd.edu

Background

In my very early years, about eight or nine years old, I asked myself questions which I never shared with my parents. I recall two in particular. I wondered why it was that the woman who worked for us lived "on the lane" in an oil-lighted, dark hovel in my town. The other question focused on why there was a large sign over the entrance to the commercial swimming pool entrance announcing, "For Gentiles Only." The time was the 1930s. Years later, I learned that the "lane" was a Black ghetto segregated from the rest of the people and that Jews could not come to the pool. The why of the circumstances remained unclear.

That these questions were never shared with others indicates to me that I somehow knew one did not ask such things. I never stopped wondering. In secondary school, it became clear to me that I was a lesbian and what that meant. I began to get some understanding about how humans are socialized to believe that it is okay to exclude certain groups of people. I accepted the idea that I was not to be included into what we call the dominant group. However, I did not accept the notion that other non-dominant groups should be excluded. I cannot explain how this belief came to me. Perhaps it was a recognition of the basic communality of belonging to an excluded group that I sensed and experienced.

As I began my teaching career, my educational practice reflected an inclusive perspective. I rejected the deeply embedded beliefs of exclusion. My silent questions became voiced. There were few such voices.

My graduate studies took me into ways of knowing which rejected an exclusive belief system and shaped my professional education practice. It was not until the 1980s as I began to study feminist theory that I had found the answers to my early questions. This liberating experience provided a frame of reference for transforming my professional work.

I recognized that my long-held belief that there was a basic flaw in the dominant group's tenets of exclusion could be validated. My early queries were rooted in a way of knowing and behaving not consistent with exclusion tenets. My naive questions were the beginnings of a much later transformation of curricular and pedagogical thinking as well as a personal transformation. Not until I could legitimize my questions within the context of a feminist knowledge could I create what we refer to today as multicultural and global education based on theoretical frames of reference.

The evolution of multicultural/global education seems to have followed my life experiences. There are now many voices growing stronger.

Why Make Connections Between Multicultural and Global Education?

If one assumes that the goals of global education refer to an education which is complete and available to all, then the connection between multicultural (MCED) and global education is clear. I make this assumption. If one assumes that complete education refers to non-economic, social, political, physical, or psychological constraints, then our task in global/multicultural education is to ensure access for all to this complete knowledge. The process of achieving access to global/multicultural education is our challenge.

Examples from My Work

The last years are the richest for my students. I find the increase in scholarship and participation in global/MCED has provided a context within which I have the greatest opportunity to create inclusive educational environments.

In my class in children's literature, students have opportunities to enjoy stories representing uncensored selections from all genres and ways of know-

ing. By including such literature, students discover some of what has been missing from their education. They realize the problem could continue for the children they will be teaching if they are not well prepared. Our class struggles with the issues of censorship and intellectual freedom. The effects of the dominant group on the lives of the non-dominant groups begins to emerge. The meaning of a truly literate person begins to take shape. It is not easy for the students to release themselves from the values of the dominant group in relation to the teaching of literature in the elementary school, but they are learning.

The same type of observations can be made about the students in my elective multicultural education course. In addition, students use of electronic communication systems provides them with access to multicultural and global experiences and processes. Listservs, gophers, WWW, and so forth are as much a part of course materials as the textbook. The learning dynamic of these systems is uniquely suited to multicultural and global education with their mix of opinions, range of knowledge, and diversity.

Recommendations

Extensive study of feminist theory is essential for multicultural/global educators. I would suggest that the study of feminist transformation of curriculum and teaching is vital. Schools, colleges, and universities can play a major role in providing inservice workshops and advanced study of these fields.

Read the works of Gerda Lerner, Adrienne Rich, Audre Lourde, Minnie Bruce Pratt, Jane Yolen, Cynthia Rylant, Evi Beck, Eleanor Roosevelt, Pat Parker, Allen Say, Chrystos, Eve Bunting, Virginia Hamilton, Helen and Scott Nearing, Lillian Helman, Barbara Macdonald, Joan Nestle, Paula Gunn Allen, Gloria Steinem, Irena Klepfisz, Gloria Abdulzula, and Joseph Campbell.

UNITED STATES – Maryland

Brenda Randolph

Africa Access
2204 Quinton Road
Silver Spring, MD 20910

TELEPHONE/FAX: 301/587-5686
(please call before sending a fax)
E-MAIL: brendar@umd5.umd.edu

Background

Early in my career as a librarian, I accepted a position at a suburban school near Boston, Massachusetts. One afternoon while our head librarian was attending a meeting, I was confronted by an angry African American mother who demanded to know why I had given a racist book to her child. The book she held in her hand was *The Voyages of Dr. Doolittle* by Hugh Lofting. I told the mother that our head librarian had used the novel in a book talk and asked her to show me what she found offensive. What she showed me shocked me. The book was filled with the most offensive language and racist imagery I had ever encountered in a children's book.

After this incident, I read every book we had on Africans and African Americans. As a means of comparison, I read books on Native Americans, indigenous Australians and other groups that had been colonized or displaced during European expansionism. To my dismay I discovered the Lofting title was not unique. The state of English-language literature on people of color transformed me into an advocate for better multicultural and global education.

Why Make Connections Between Multicultural and Global Education?

Economic motives have spurred the linkage of many of the world's economies for hundreds of years. Today people live in a global economy that is increasingly characterized by great wealth for a few and impoverishment for many. The wealthy, the complacent, and the uninformed among us often fail to acknowledge or recognize the relationship between wealth and poverty.

Global education can help students understand these connections. Multicultural education offers them the opportunity to gain valuable information from other systems of knowledge and learn to view the world through the eyes of others. Together, multicultural and global education can transform students into activists that work for a more equitable and just global society.

Examples from My Work

Africa Access links global and multicultural education by providing annotated bibliographies of resources and literature in both these areas.

Africa Access Review of K-12 Materials provides scholarly critiques of recently published materials.

Afrophile: Recommended Titles on Africa for Children and Young People lists over 500 materials that have been recommended for purchase by Africanist scholars.

Recommendations

Improve your knowledge of global and multicultural education by attending conferences, institutes, and workshops that are cross-cultural (such as the annual meeting of the African Studies Association) and by traveling abroad.

Educators interested in workshops and summer institutes on Africa can contact the African Studies Association at Emory University, Credit Union Building, Atlanta, GA 30322 e-mail: africa@emory.edu

Take teacher educators and K-12 teachers overseas. The U.S. Department of Education funds several international study groups and tours for teachers each summer. A listing of opportunities can be obtained by writing the Center for International Education, U.S. Dept. of Education, Washington, D.C. 20202.

Read Herbert Ekwe-Ekwe's *Africa 2001*, Chinweizu's *The West and the Rest of US* (especially the introduction), Oliver C. Cox's *Caste, Class and Race*, Howard Zinn's *A People's History of the United States*, Ashley Montagu's *Man's Most Dangerous Myth: The Fallacy of Race*, James Blaunt's *1492: The*

Debate of Colonialism, Eurocentrism and History, Walter Rodney's *How Europe Underdeveloped Africa*; C.I.R. James' *The Black Jacobins*, Okot P'Bitek's *Song of Lawino*, Ferdinand Oyono's *Houseboy*, Marianna Ba's *So Long a Letter*.

UNITED STATES – Massachusetts

Harvard Teacher Education Programs

Harvard Graduate School of Education
224 Longfellow Hall/Appian Way
Cambridge, MA 02138

TELEPHONE: 617/495-3732
FAX: 617/495-8510

Contact Person: Vicki Jacobs

Conceptualizations

Relevant to multicultural education, the Harvard Teacher Education Programs note in their statement of "Philosophy, Purposes, and Intentions" that there is much to celebrate in children's lives and worlds as well as a responsibility to give to them the richest, most powerful education imaginable. The programs assert that differences among students should be acknowledged and celebrated and seen as reasons for possibility rather than limitation.

Relevant to global education, the programs contend that education in the schools is about democracy—about the construction of a world more just, more powerful, more equitable, and more intellectually and culturally rich than what exists. As such, the role of teachers is perhaps one of the most critical and one that carries with it the greatest of challenges.

Philosophically, the programs assert the interrelation of multicultural and global education through their belief that, in teaching for understanding, educators are obliged to make connections across cultural and national boundaries in order to draw them together.

Examples of Program Connections Between Multicultural and Global Education

First, the Harvard Teacher Education Programs' required coursework for preservice educators include several required courses that focus on issues related to multiculturalism, global education, and their interrelationships including: "The Socio-Historical Context and Issues of Diversity in American Schooling." This course is an intensive examination of the place of public, secondary schooling in American education—with particular focus on (1) the factor of cultural, ethnic, racial, and socioeconomic diversity as it intersects with the purposes and effects of American education and (2) the historical developments that have led to the current context in which public schooling takes place. Focus of discussion is around effective means for developing a culturally responsive school environment. Guest speakers bring perspectives about both multiculturalism and global issues in education (such as an address by Robert Reich about the relation between global economy and education).

Subject-specific courses (i.e., the teaching of English, history/social studies, mathematics, science, or world languages) examine different pedagogies associated with that content area. Each course addresses how teachers can deal equitably and responsibly with all learners—understanding the impact of western and non-western civilizations on contemporary American culture and using that knowledge to develop appropriate teaching—for-understanding goals, appropriate strategies to support those goals, and appropriate performance measures of such learning/understanding.

In "Teaching and Curriculum in Secondary Schools, I and II" teaching and learning are framed in both moral and intellectual terms. Relevant readings provide means by which candidates consider issues related to equity and responsibility, issues related to the cultural, racial, ethnic, and linguistic diversity that represents today's populations, and issues related to the development of curricula which can meet students' social, emotional, and instructional needs.

Finally, candidates are required to enroll in a course related to the psychology/development of adolescents—a course which, by definition, must examine the varied contributions to the development of human identity.

Second, the Harvard Teacher Education Programs' university/school partnership currently consists of 20 schools in 10 urban and suburban systems in Eastern Massachusetts. The focus of the partner-

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ship is on the complementary nature between preservice and inservice education and on the continuum that is teacher education. Teachers in each partnership school meet regularly in on-site seminars to examine issues such as diversity and equity as they apply to the community in both multicultural and global education.

Finally, several other efforts have directly addressed both issues related to multicultural and global education as well as their interrelationship. Most currently, the programs are conducting (with Harvard's Russian, East European, and Central Asian Studies Institute) the first of three years of a World Cultures Seminar. Funded by the National Endowment for the Humanities, the 75 teachers participating in the program will develop and implement world culture curricula across 15 schools.

Lessons Learned

The results of the Teacher Education Programs' efforts have reinforced their philosophical commitment to support both preservice and inservice teachers' reflection about teaching and learning, including issues related to global and multicultural education and their interrelationships.

Their experience has reinforced for them the importance of providing preservice candidates with opportunity to observe a variety of school communities and the importance of reflecting upon those observations with both preservice and inservice colleagues. Through such conversations, educators can address how issues of multicultural and global education influence teaching and learning (most broadly and in relation to a particular school community). They can then draw upon that knowledge to revisit their philosophies of teaching and learning as well as the curricula which are based upon them.

Willing to Share

A statement of the programs' philosophy, purposes, and intentions.

Syllabi for the programs' required coursework.

References concerning teaching-for-understanding.

Syllabi of on-site seminars.

Information concerning the NEH/Harvard World Cultures Seminar.

In addition, the programs' administrative and support staff are available to respond to inquiries.

UNITED STATES – Michigan

Brenda Benson-Burrell

Associate Professor
Teacher Education and Curriculum & Instruction
5425 Gullen Mall, Room 229
Wayne State University
Detroit, MI 48202

TELEPHONE: 313/577-0909
FAX: 313/577-4091
E-MAIL: bburrel@aol.com

Background

Surrounded by an extended family of paternal grandparents, uncles, aunts, and cousins, my early years were spent in north Philadelphia during the early 1940s until 1952 when my parents moved to Deptford, New Jersey. We left the "row home" integrated urban mix of Philadelphia where I remember the iceman, milkman, breadman and corner store to enter a segregated "same style" single home. This was my first experience with a four-room school house with two grades per classroom. By high school, many townships merged their ninth graders into Woodbury High School. My most vivid memory was in 1960 when the "colored" members of my class all stayed together on one floor in Washington, DC. My next segregated "moments" were at bus stops while traveling back and forth from the Agricultural & Technical University in North Carolina during my college undergraduate years (1961-1965).

When I started to provide staff development and inservice presentations to schools and community groups, I created a series, "Issues in Human Relationships: I Am Somebody and So Are You!" The series was developed to share my own personal development and perspective in my quest to understand cultural impacts on my life. Because I have "permitted" life to become my teacher, I have learned to survey my environment and decide what will affect my life. I have not always made wise decisions. Nevertheless, I continue to learn what is of real value to me. Since people are a part of my environment, I have chosen to include those that contribute to the everlasting qualities of my life: *my family gives me meaning; my faith gives me hope; my friendships give me joy!* As I seek to find worth for enriching my life, I also seek to be of worth to my family, others, and my faith.

No matter how young or old, we can enrich the life of someone. We reap the benefits. We have so much in common: family that is rich in tradition—share it; experiences that have taught you—remember them; people that have embraced you—learn to be a friend.

Why Make Connections Between Multicultural and Global Education?

Because I am a part of a rich tradition as *others* are, I must share my life, permit others to enter into my life, and continue to grow in my understandings of all that surrounds me. I hope that others might change but my focus is the change in me as I interact with *all* people.

Examples from My Work

In a summer Fulbright-Hays study abroad program for scholars, "Global Health and Environmental Issues: An Interracial Survival Imperative—Focusing on Brazil," I gathered information from my perspectives about the country of Brazil and five major cities: Sao Paulo, Rio de Janeiro, Manaus, Recife, and Salvador. I studied (1) educational endeavors to infuse African-Brazilian culture into public school curriculum, university studies, and social structures, (2) regional environmental initiatives that affect public health, and (3) initiatives to provide educational and prevention information about AIDS within the African-Brazilian religious communities.

I use "A Program Check-Up" to evaluate: How do we know that we are making progress in meeting our goals and objectives for multicultural education innovations? *Who's* criteria are we using? *What* criteria are we using? What have we *found*? What are we going *to do* with what we have found? It is based on the Program Evaluation Checklist published by

the National Council for the Social Studies. This "check-up" process is a self-assessment tool to gather data about perceptions held by different school constituents (teachers, administrators, parents, students, support staff, etc.).

I act upon community interest with community involvement to assist in school change. We need to move forward with an active agenda to understand ourselves as we interact with others through multicultural education curriculum and staff development. Global connections cannot be separated from multicultural concerns. Everyone in America is linked by their heritages to cultures outside the United States. Global attitudes and actions affect local attitudes and reactions.

I developed a workshop for JC Penney on diversity. We are living in a diverse society "within" the workplace and "outside" the workplace, and we must recognize changes in diversity. Because we "serve" clients from diverse backgrounds, we must recognize these realities. Because "all" people deserve our respect, we must recognize expectations. Because we "communicate" our approval and disapproval in many ways, we must recognize feelings. Because our "business" depends on our individual attitudes toward our clients, we must recognize demands. Global connections cannot be separated from multicultural concerns in the business world either. Business depends upon "global products" to serve an ever-changing regional, cultural clientele.

Recommendations

Read publications from the National Council for the Social Studies, such as "Teaching About the New South Africa" (in *Social Education*, February 1995), Merry Merryfield's "Education for Equity and Diversity in an Interconnected World," a reaction to James Banks' "Transformative Challenges to Social Science Disciplines" in *Theory and Research in Social Education*, Winter 1995), E. Wayne Ross' *Reflective Practice in Social Studies and the NCSS Curriculum Standards for the Social Studies* with special attention to strands on culture and global connections.

Read contemporary autobiographies.

Watch Book Notes on C-Span for programs such as "Always a Reckoning and Other Poems" by Jimmy Carter, "Beyond Blame: How We Can Succeed in Breaking the Dependency Barrier" by Armstrong Williams.

UNITED STATES – Michigan

Olga M. Bonfiglio

Assistant Professor in Social Studies Education
School of Education
University of Michigan-Dearborn
4901 Evergreen
Dearborn, MI 48128-1491

TELEPHONE: 313/593-5090
FAX: 313/593-9961

Background

As a child in the Detroit area in the 1950s, I grew up in a close, traditional, Sicilian family where there were a stream of visitors from Europe and encounters with Italian immigrants within our own family. We also interacted with friends who were second-generation Lebanese. My mother was especially fond of interacting and learning about people from other countries and undoubtedly influenced me.

My sixth-grade teacher was another significant influence. She taught world history and captured my interest with lots of "global education" projects. She herself had lived with her construction-worker husband for a year or two in Brazil.

In 1984, I was selected as a Kellogg National Fellow and had the opportunity to travel to Europe, Latin America, China, and Russia where I talked with local people about their lives and politics, visited museums and historical places, attended educational seminars, studied Spanish, and lived with families when possible. Here I learned that people had perspectives on the world that were different from the American perspective. It was at this point that I decided to dedicate my work to educating American citizens in a "global perspective"—i.e., one that would allow them to encounter other people, understand them, and live and work with them justly and peacefully.

Why Make Connections Between Multicultural and Global Education?

I see multicultural and global education as synonymous in terms of interacting and communicating with people different from oneself. This skill ultimately leads to seeking middle ground in creating a society that contributes to justice and peace at the local, national, and global levels.

Examples from My Work

In my dissertation (internationalizing the undergraduate curriculum), I was able to tap students' images of the world. I also asked them about their multicultural and overseas experiences. I learned that students make distinctions between race at home (multiculturalism) and intercultural differences abroad (global).

In my university outreach consulting work, I tried to address teachers' specific requests in multicultural and global education. For example, the Lansing Public Schools held monthly after-school inservices on multiculturalism. I was frequently asked to provide speakers for this program. The speakers I chose were Michigan State University faculty members (and one British businessman) who spoke on international issues including refugees, immigration, the global economy, and women in international development. At teacher training workshops, I promoted global education by focusing on American cultural values and assumptions as well as by helping teachers see how the United States was connected to the world (newspaper stories, languages of school children, local ethnic restaurants, Ford Motor Company, international travel, Michigan exports, etc.).

For my social studies classes, I incorporate some of the findings of my dissertation research as a means for bridging the gap between multicultural and global education. These findings include examining moral issues in constructing society, working toward middle ground, and using metaphors to describe relations and problem situations.

Recommendations

I recommend that teacher educators experience other cultures—including those multicultural communities in the United States. Studying American

cultures can also provide a base for understanding how culture affects society and individual lifestyles. To explore culture on a base that goes beyond customs and rituals, even language, is important because it deepens a sensitivity to differences.

However, it is also important to realize that societies have similarities which bring the people together. This is one aspect that often gets left out of multicultural and global education—as well as an examination of American culture. The Society for Intercultural Education, Training, and Research (SIETAR) in Washington, D.C., is a good organization which concentrates on this approach to global/multicultural education. Intercultural Press (Yarmouth, Maine) has the best books on the subject.

UNITED STATES – Michigan

Rodney H. Clarken

Director of Laboratory Field Experiences and
Associate Professor
Department of Education
Northern Michigan University
Marquette, MI 49855

TELEPHONE: 906/227-2160
FAX: 906/227-1385
E-MAIL: rclarken@nmu.edu

Background

As a youngster in the 1950s and 1960s, I was in the 5 percent of American society who lived on a farm. We were what they called tenant farmers in the North and sharecroppers in the South. My simple rural background and values linked me to the majority of the earth's population who shared similar backgrounds and values. Although my rural upbringing is considered by many to be deprived, I have found it to have been a great asset in my life. The knowledge, attitudes, and abilities I developed in those years have served me well in many different cultures I have lived in since then.

Even though I grew up poor, I was not aware of my poverty until a college professor explained how poor a family was in a story we had read for literature class. I realized I had grown up in greater poverty than that family in the story.

I learned to read using the famous reader that featured Dick, Jane, and Sally. I can remember the differences between their world and my world. Because their reality was presented as the standard (in my mind anyway) in my first-grade reading book, I perceived my world as inferior—that something was wrong with my family because we were not like Dick and Jane's family.

The television was a window to other realities. My first encounter with people of color was watching the TV when they were being beaten for peacefully demonstrating for their civil rights. I not only learned that there were people who looked differently from me, but they were treated differently from me because of the way they looked. I was a youth at the time that the civil rights movement was gaining national attention. Injustices, based upon race, touched me deeply and stirred my conscience at an early age. While in high school, I spoke out on the injustices of racial segregation in an all-white, homogeneous, rural culture. I chose to attend the University of Southern Mississippi so that I could become socially involved and active with people of another race. My interest in and commitment to multicultural unity and education have continued from that time until today. The so-called cultural, economic, and other limitations of my youth have aided me to develop an empathy, an understanding and appreciation, and identity with those of other cultures.

I have spent most of my adult life living in communities that are different from the one in which I grew up. I lived in Africa for three years, the Caribbean for five years, in an urban black setting for four years, and on an Indian reservation for two years. In each of these environments I developed an awareness of and adapted to the culture of which I was a part.

I grew up in a family that had suspicion and some contempt for organized religion. In spite of this, I was actively involved in the Quaker church as a child and as a youth I explored many different faiths. As I read their various teachings, I was impressed with their beauty and the value of their messages. I found it hard to understand the religious prejudices that had kept them hating one another for so many centuries. At the age of 16, I came across the teachings of Baha'u'llah and have found them a strong source of guidance since then.

All of this is very interesting, especially when one realizes that until the age of 17 I grew up in a community that was extremely homogeneous and was largely unaware of cultural differences. Because my immediate community was so homogeneous, it allowed me the luxury of not being exposed to the virulent racial/ethnic prejudices that existed in many other communities.

Why Make Connections Between Multicultural and Global Education?

Much of the multicultural influence in America is the result of peoples from many different nations coming here to settle. It has been a strength to America and developing a closer connection with the other nations of the world will further strengthen it. I believe that the world is really just one country and we are all citizens of that country. The same principles of the value of unity and diversity apply to both multicultural and global education. Increasingly, those who are able to develop unity in diversity will prosper, and those who do not will be left behind in the development of a new world order.

Examples from My Work

I try to develop an appreciation for unity in diversity in the classes I teach, the papers I write, the decisions I make about the preservice teachers with whom I work and the committees on which I serve. I teach my students to work together and draw upon each other's knowledge and strengths. I teach them to teach their classes so that their students are unified and appreciate each other's differences. I see that different voices are heard in decision making and that diversity is represented as much as possible. I utilize full and frank consultation in solving problems and increasing awareness.

I lead a seminar for student teachers in which we discuss our biases toward different students. We list all of the biases that teachers can have and discuss how we might eliminate these biases. I present the Teacher Expectations and Student Achievement (TESA) interaction model as a practical and measurable way of creating more equity in the classroom. The students think about and share their own experiences in which they were treated unfairly because of a teacher's bias or injustice. They then reflect upon and share how they might be more equitable in the response opportunities, feedback, and personal regard they give their students. In the graduate multicultural education and educational psychology courses I teach, I have the students do more in-depth reflection and study the influence of expectations and the formation of prejudices.

The most important thing I do in all my affairs is to try to live a life that manifests my beliefs. I try to demonstrate and live the virtues and values that I teach, such as humility, truthfulness, kindness, love, justice, sincerity, trustworthiness, patience, selflessness, respect, and forbearance. I believe my example is one of the most important things that I give my students.

Recommendations

Dominate groups must begin to deal with their inherent, and at times unconscious, sense of superiority. They must eliminate the tendency to "paternalize" oppressed people and to ignore the injustices that permeate our world.

On the other hand, oppressed peoples need to make an effort to overcome the limitations that have held them back from assuming their rightful place in the affairs of humankind. Part of the problem is a lack or paralysis of will. Action is needed if we are to advance this civilization from its present deficient stage to a higher stage that is characterized by the unification of the planet into a harmonious healthy whole, like the human body, with each part contributing to the well-being of the entire organism. I believe such a change will require a spiritual transformation on the part of many different peoples throughout the planet.

I believe the best teacher is experience. People need to be in intimate and friendly contact with people different from themselves. Such experience is often rather difficult as it requires some growth and change. Most people are afraid of those who are different from themselves and avoid contact with them. they find comfort in being with people who are like themselves because these people support their ways of seeing things and doing things. Such behavior is counterproductive to learning.

Read J.E. Esselmont's *Baha'u'llah and the New Era* for the principles and ideals of creating multicultural and global society and the Universal House of Justice's *The Promise of World Peace* for relationships between peace and justice, and peace and unity. Literature, drama, music, and other arts are also effective in both multicultural and global education.

UNITED STATES – Michigan

Social Studies Education

School of Education
University of Michigan-Dearborn
4901 Evergreen
Dearborn, MI 48128-1491

TELEPHONE: 313/593-5090
FAX: 313/593-9961

Contact Person: Olga M. Bonfiglio

Conceptualizations

Multicultural education is the study of similarities and differences within a society. These elements include race, gender, ethnicity, religion, age, thinking styles, language, region, and experience.

Global education leads to a global perspective, which is a transformative process that develops in students a way of seeing that enables them to derive meaning out of ambiguity, make connections among disparate and sometimes contradictory parts, realize the effects of an individual's action on others and vice versa, communicate with diverse peoples, and make informed and deliberative choices about life in the local, national, and global societies.

Multicultural and global education are related in that they deal with looking at how people can work to live together peacefully and justly in the same society. Society includes the local, state, regional, national, and global levels. Education tries to make students aware of how these societies touch them through dialogue and reflection on students' reading, experience, observations, and questions.

Examples of Connections Between Multicultural and Global Education

In a community like Detroit, there is a rich resource in multicultural groups. I have students interview people that are different from themselves to see how they are similar, read about and see films of minority groups' experiences of American culture and Americans' experiences abroad and examine how they are all cultural beings. I want my students to look at how society is and can be constructed to create a just society.

The objective of the course is to help students begin to develop an awareness of other people's views on the world, to discern what assumptions they are making, and to speculate how they might achieve middle ground with them as members of a community. It is important to include a focus on the moral and ethical choices that citizens must face to create a "good society" (Bellah, et al., 1991). I would extend this exercise to the global community and invite students to examine issues like immigration, the global economy, and population growth to discuss ways in which middle ground can be achieved. This approach is intended to develop students' citizenship capacity through dialogue, reflection, and action.

Lessons Learned

People want to separate multicultural education (which they see as a domestic issue mostly focused on race relations) from global education (which they see as learning about other cultures). It is difficult to convince people that the United States has a culture, too. Therefore, I try to incorporate American cultural values into presentations as well as background on culture. I am trying to bridge this gap in my multicultural graduate class by taking two sessions on ethnicity from Third World perspectives that are in relation to European and American culture. I also provide students with statistics on American patterns of diversity to point out that we are already a multicultural society demographically.

In my social studies methods class, I incorporate global education into the four subject areas (history, civics, economics, geography) instead of making it a separate add-on subject. I also promote a "global perspective." I find that a focus on "other cultures" gives the impression that the United States does not have a culture. It also implies that people who do have a culture are primitive or less important than the people in a modern, technological society. (Students studied in my dissertation research expressed this belief, and these were students who were international relations majors.)

Willing to Share

Syllabi, reading and video lists, simulations, lists of resource persons, and services.

Program faculty are willing to share articles and make presentations on global education and university outreach work.

Interests in studying ways of connecting multicultural and global understanding with business needs and in providing inservices to business people.

UNITED STATES – Michigan

Teacher Education and Curriculum & Instruction

5425 Gullen Mall, Room 229
Wayne State University
Detroit, MI 48202

TELEPHONE: 313/577-0909
FAX: 313/577-4091
E-MAIL: bburrell@aol.com

Contact Person: Brenda Benson-Burrell

Conceptualizations

According to the National Council for the Social Studies' *Curriculum Standards for the Social Studies*, "The reality of global interdependence requires understanding the increasingly important and diverse global connections among world societies" (p. 29) while "culture helps us to understand ourselves as individuals and members of various groups" (p.21). Therefore in trying to find the right fit within this complex global society, one must recognize, know, and understand his/her own cultural background from an historical and contemporary point of view.

I have a sincere appreciation for and deeper understanding about the African-in-the-Americas since my travels in Brazil where I met another "face" from Africa. The largest slave populations were settled in Brazil. The middle passage led to Salvador where African Brazilian culture has continued to permeate the society. Africans in Brazil had different but similar experiences as those of us who were brought the United States. The "stories" are too numerous for this profile; nevertheless, some of the global and cultural connections were made more clear to me. There are common West African roots and physical characteristics (features) of the African-in the-Americas, common medical concerns (i.e., high blood pressure), and uncommon religious practices with commonalities because Africans in the United States were not permitted to practice their African religions. African Brazilian slaves had the freedom of worship and still practice West African religious customs.

Examples of Program Connections Between Multicultural and Global Education

In preservice programs, graduate courses, and teacher inservice work we use James Banks' ideas from his *Teaching Strategies for Ethnic Studies* to make connections between multicultural and global education. In the "contributions" stage, teachers learn that the use of heroes, holidays, and discrete cultural elements by themselves often glosses over real issues and can lead to trivialization or stereotypes.

In the "additive" stage, teachers examine the practice of adding of a book, a unit, or a course to the curriculum without changing it substantially. They see how such approaches lack substantive understanding of histories and cultures of many ethnic, racial, cultural, and religious groups.

In working with the "transformative" stage, teachers develop curricula where students make decisions and take actions related to concepts, issues, or problems under study.

Lessons Learned

Teacher educators must remain openminded to new information that might be gained. The standard for educators must be a continued search for integrating new information into their practice. Multicultural and global perspectives should be a part of our practice, and we should articulate our practice.

The affective domain has been pushed aside by teacher educators' interest in pedagogy and assessment. Teachers must be encouraged to move beyond teaching techniques and test preparations to influence understanding and thoughtfulness.

Willing to Share

Course syllabi and reading lists for an advanced graduate seminar in the social studies.

UNITED STATES – Minnesota

José R. Bourget-Tactuk

Director
Office of Cultural Enrichment
College of Saint Benedict/Saint John's University
37 College Avenue
St. Joseph, MN 56374

TELEPHONE: 612/363-5100
FAX: 612/363-6095
E-MAIL: jbourget@tiny.computing.csbsju.edu

Background

My great-grandfather migrated to the Dominican Republic from southern India. He had been adopted by a French family and married a woman from the same part of India who had also been adopted and brought to D.R. by another French family. My grandfather was one of five children. On my mother's side, her father was from Lebanon and migrated to D.R. as an adolescent. Because of these and other factors, I have always possessed a sense of "foreignness," of belonging to a world that is very much diverse.

I went to college in Puerto Rico and after three years transferred to another college in Tennessee. After graduation, I traveled to Côte d'Ivoire, West Africa, and worked as a volunteer teaching Spanish. I returned to the Dominican Republic the following year working as an educator for seven years and then returned to the United States to pursue doctoral studies.

I have since been engaged in higher education work, particularly in the areas of student development, international student administration and advising, multicultural education, and diversity work. I have also traveled to Europe, parts of the Caribbean, Colombia, Ecuador, and most of the United States.

Eventually I became director of the Office of Cultural Enrichment in a joint appointment for a women's college and a men's college. It was a natural extension of my personal ideals, and it brought with it the challenges of finding ways to implement global, multicultural and diversity components in higher education.

Systemic transformation is not easy on any campus. I decided to find the means to implement transformation in a consensual and collaborative way and this resulted in the development of the Polycentric Model. My commitment to polycentric education is then both very personal as well as professional and academic.

Why Make Connections Between Multicultural and Global Education?

Our lives seem to be directed by forces which are almost always presented to us as opposites. This approach originates in linear, hierarchical, and patriarchal historical paradigms. As examples, good is depicted as the opposite of evil, poverty as the opposite of wealth, sadness as the opposite of happiness. In my view there are shades of meanings rather than absolute opposites. From this perspective, I reject the common assumption that multicultural and global education are opposites that need to be integrated. I see them as legitimate parts of a bigger whole.

A polycentric paradigm regards human diversity as rich and all-inclusive. Validating self as it recognizes the need for difference-validation, polycentrism takes us from that which we know best—our own way of looking at the world—into the realm of human diversity where people stand from different centers looking out. "Centers" which are different from ours are not of lesser value or of lesser validity. They are simply different.

Polycentrism has three basic areas of application: it is knowledged-based, skill-building, and reflective. Knowledge has to do with answering the question, "What is it that I need to know in order to validate others?" Skill-building has to do with the question, "what is it that I need to do in order to be inclusive of others?" And reflectiveness has to do with the question "what about me?" This latter one explores opportunities for personal transformation through the heart, not just the change of behaviors.

Professionals in multicultural education have

used a number of approaches including programs, classes which emphasize an issue, a group or a country, departments dedicated to areas of discipline (i.e., ethnic studies, African American studies, Chicano/a studies, etc.), the law (affirmative action), human resources (training to prevent sexual harassment or to enhance services for people with handicaps), or the more traditional diversity training approach.

Polycentrism starts in a different place: it addresses philosophical constructs from their point of origin, and it explores paradigms which make human beings see things the way they do. This social constructivist approach is enriched with a spiritual vision which sees transforming the heart as the main goal and intercultural communication as the source for tools in addressing the issues of cultural pluralism. At its very core, polycentrism addresses the processes of meaning-making and the contextual factors which impede, enhance or transform these processes. I believe that multicultural and global education cannot be taught without a basic understanding of these meaning- making processes which are the avenues for all educational interventions in the first place.

Examples from My Work

One good way of making a "connection" is through a discussion of the universality of culture. Culture unifies the global and multicultural in that both ground their validity along cultural lines. Culture aspects go beyond skin color or national origin to include communication styles, individual roles, social roles, sexual roles, family systems, and the values and assumptions undergirding just about every aspect of life.

A second way is through experiential learning which allows learners to move beyond strict "academic" settings into direct connections with differentness. Experiential learning also means that the learners are actually involved in the learning activity, creating their own stories and metaphors as they go along. They become live participants as they do the things that are different.

A third way is through modeling and coaching. This means that the teacher exemplifies the virtues of an inclusive lifestyle and mindset. The teacher speaks the words, acts the actions, and leads the way. Teachers become the perfect "tour guide," at times taking students by the hand, sometimes leading the way, other times following, and some other times being in the middle of the group.

Recommendations

I believe all teachers would have much to gain by living or traveling abroad.

Teachers, all teachers regardless of their ethnic background, must first understand their own stories and cultural backgrounds. It is rightfully assumed that teachers from the majority culture have a harder time in this process because "white" culture is not always seen as a "culture," but it is. Understanding self in a more comprehensive way leads the way to an understanding of others along the same paths one has taken to understand oneself.

Being in the vicinity of differentness is good (through films, books, and other means), but being a part of the action is even better. So, mingle. It has worked for me, chances are that it can work for you too.

UNITED STATES – Minnesota

Walter Enloe

Center for Global Environmental Education
Graduate School
Hamline University
1536 Hewitt Avenue
St. Paul, MN 55104-1284

TELEPHONE: 612/641-2810
FAX: 612/641-2987
E-MAIL: wwenloe@paper.hamline.edu

Background

I grew up in the 1950s in Louisiana, Mississippi, Tennessee, and Georgia. At age 12, I moved with my family first to Kobe, Japan, and two years later to Hiroshima where my parents were to work for the Presbyterian Church for the next 28 years. Moving from the segregated South to become a *gai-jin* (outsider) in Japan was a relatively safe way to have the reflective tables turned. In retrospect, my sense of human identity and world perspective seem to be framed by going to an international school with peers from some 40 countries and living in Hiroshima as an American and a human being as I observed from thousands of miles away the great turmoil over civil rights and Vietnam. Accepting people and befriending people irrespective of race, religious background or ethnicity were very powerful. So too was being stereotyped as an "ugly American" in the A-bomb city! From a distance, Martin Luther King, Jr. became a hero of mine. I remember thinking when we received the first images of Planet Earth from the moon in 1969 that though Dr. King was not here physically he had long held that global perspective colored by his deep-felt commitment to human rights and responsibilities.

When I returned in 1966 to Mississippi, after several months with my parents traveling through Siberia to Moscow and then camping throughout Europe, I had a critical insight. I had returned home to where much of the struggle for justice and human dignity was occurring, and I was no longer separated from it. I could be part of the solution. So my first summer after college, I joined the Upward Bound program at Eckerd College and for the next four years worked as a tutor in a program for which I was the token European American male. From those learning experiences I knew I wanted to be an educator and went on to teach K-12 students for eight years at the Paideia School as I studied Piaget's epistemology in graduate school at Emory University. In 1980, I returned to be principal of Hiroshima International School and established the Hiroshima Center for Global Education and Conflict Resolution, which sponsored the 1000 Crane Club, a peace-making children's project. In 1988, I came to the University of Minnesota's Global Education Center to work with John Cogan in Willard Kniep's National Models School Project in Global Education. There we learned that having a greater community determine the attitudes, skills, and knowledge students/citizens need for the 21st century leads naturally to how are we going to "aid the lived experience" of stakeholders by constructing the necessary programs, practices, and organizations. Finally, in working with Charlotte Anderson and the ASCD global education curriculum project at the Andersen School in Minneapolis, home to the Multicultural Gender Fair Laboratory, I learned the difference between equity and my prior ideal of equality. "What equal and what's equitable about two 10-year-old girls running a footrace when one has two legs and one has a prosthesis?"

Why Make Connections Between Multicultural and Global Education?

It's a matter of perspective. Local and global. Ethnic and human. Civil rights and human rights. In Martin Luther King's words, "The world is more of a neighborhood. But is it any more of a humanhood? Unless we learn to live together as brothers and sisters, we shall perish together as fools." Until there is equity in this world and a basic notion of tolerance and justice for all, there is the continued need for dialogue on the interconnections between multicultural and global perspectives.

These issues are particularly timely when locally and globally, life is increasingly interdependent, complex, and changing. We need to understand our commonalities to greater revere our diversity. More specifically, we are an evolving democracy with a dynamic history of racism, sexism, and ethnocentrism in which various groups have become enfranchised over the course of time; we have still a long road to haul, locally and globally.

Examples from My Work

In the classes, I facilitate on human rights, conflict resolution, and global perspectives on culture and environment; and developmental, cross-cultural and gender approaches to perspective-taking and worldview. We also look at the differences of learning about, learning for, and learning through experiences. We use a variety of role plays, simulations, and multiple ways of knowing.

I am a facilitator and consultant for a number of school transformation projects. I am now working with a middle school that is becoming a global citizenship magnet school, and I've worked for the past year in a school in which I am an "school anthropologist" supporting their development of multicultural and global cultural practices and meaning systems. I work with another school that is one of 12 pilot sites for the Carnegie Foundation for the Advancement of Teaching's Basic Schools Model in which the curriculum is designed around eight essential commonalities of being human, including the life cycle, being members of groups and institutions, being builders and consumers, etc.

For the past 15 years, I've worked with the Toyota Study Group for Intercultural Experience (with David Willis and Yasuko Minoura) in which we have been researching "worldmindedness" in local and international school settings and among their alumni. Presently we are organizing similar studies of the 10 Concordia Language Immersion Villages located in Moorhead, Minnesota.

Two recent books I've coordinated and edited for Zephyr Press that are written by practitioners are *Linking Through Diversity—Practical Classroom Methods for Experiencing and Understanding Our Cultures* (1993) and *Creating Context: Experiencing and Understanding Cultural Worlds* (1995). Both explore the interconnections between multicultural, intercultural, international, and global.

I am now co-director of the Center for Global Environmental Education responsible for initiating the first interdisciplinary graduate education program in environmental and global studies at Hamline University.

Recommendations

Have as many varied experiences with people—young and old—locally and globally as possible. If you can't develop empathy and tolerance in your neighborhood and with the person sitting next to you, you won't develop it trying to put yourself into the 'shoes' of those friendly peoples in strange lands across the seas!

Seek commonalities and diversity. Use professional days to experience varied school settings.

Think of schools, classrooms, and local places (from neighborhoods to restaurants) as cultural meaning systems which all have a creed which does the following: (1) Creates entities; (2) Represents things; (3) Evokes emotion; (4) Directs us to do thing.

Read articles and books by Arjun Appadfurai, Cherry and James Banks, Ulf Hannerz, Martin Luther King, Jr., and Yasuko Minoura; also James Lynch's *Global Education in a Multicultural Society* and David Selby and Graham Pike's *Global Teacher, Global Learner* & Willard Kniep's *Next Steps in Global Education*.

UNITED STATES – Minnesota

Craig Kissock

Professor and Chair
Division of Education
University of Minnesota-Morris
Morris, MN 56267

TELEPHONE: 612/589-6402
FAX: 612/589-6401
E-MAIL: kissockc@caa.mrs.umn.edu

Background

My mother's admonition to eat the food on my plate while thinking of people less fortunate in this world and her observation on seeing someone less fortunate of, "there but for the grace of God go I," certainly set a foundation for my thinking. At age 93, she still accepts each person without judgment and as an individual from whom she can learn something. I was influenced by the Deutsches, parents of my peers when I was growing up, the "last resort" family for AFS students who could not get along with their assigned host families. And of course, the several students they hosted shaped my thinking. Redentor Visaya, an AFS student in my senior year of high school, became a close friend. Robert Kiste, a professor of cultural anthropology, taught me the wonders of learning from people who have different ways of viewing the world and life. Howard Mehlinger opened the door for my first work experience overseas. These are some of the people who have helped shape my thinking and encouraged my involvement in these areas.

Recognizing my purpose for seeking a doctoral degree as it being my ticket to work in international education, participating in curriculum development efforts through the Minnesota Project Social Studies program, and leading National Science Foundation (NSF) in service programs for social studies educators in the United States. were key activities in the development of my thinking as well. The NSF program was certainly one of the most influential as we brought groups of educators from different cultures within the United States to rural Minnesota for three weeks each summer (inner-city New York and Washington, D.C., suburban New Orleans, rural Vermont, rural Missouri, and urban Cincinnati to mention a few). During these workshops, the cross-cultural exchanges that took place were in some ways more significant than international cross-cultural exchanges I have participated in.

Why Make Connections Between Multicultural and Global Education?

Both areas of study have similar roots with concepts/ideas such as acceptance, opportunity for learning from difference, tolerance, and recognition of oneself as only one person with a set of perspectives, understandings, and beliefs in a world of 4+ billion individuals each with their worldview. There is the joy of being part of a global and multicultural planet and knowledge that our legacy to future generations is based on how we use our time to benefit others.

Examples of Connections Made Between Multicultural and Global Education

We operate on the premise that each student must complete student teaching (or have an educational experience) in a community that is different from that which they are familiar—culturally, economically, etc. For example, the urban Black student may be assigned to a school in a rural white area, the rural white student may go to an urban setting, and all students are given opportunity to be assigned overseas.

In preparing students for study abroad and work in other cultural settings, we emphasize their role as a 'guest' in another person's home through which they come to learn about other ways of living and perceiving rather than seeking to change the ways of their hosts.

We offer instruction on individual differences in pedagogical study based on the premise that all human beings can and do learn and that race is not the determining factor in the ability of a person to learn. Focus is placed on the role of such factors as cultural perception, economic status, and political influence on the interest and approach each indi-

vidual takes to the teaching and learning environment.

Recommendations

Experience difference with an open mind.

Follow the recommendation of John Cogan, who, when asked how to internationalize a university, said "put every faculty member on a plane to another country."

In assigning readings use texts written by authors in other countries that speak about issues that are common to all people. For example, a book on the Maori in New Zealand that has parallels for understanding treatment of minority groups in our own and other societies.

Join with a colleague in another country to conduct research and publish an article.

Invite an educator from another country to visit your home/school and bring people from other cultural backgrounds in your home area together with your guest.

UNITED STATES – Minnesota

Center for Global Environmental Education

185 Drew Hall, Graduate School
Hamline University
1536 Hewitt Avenue
St. Paul, MN 55105

TELEPHONE: 612/641-2810
FAX: 612/641-2987

Contact Persons: Walter Enloe and Jennifer Gasperini

Conceptualizations

A multicultural perspective in education as opposed to a monocultural worldview acknowledges the legacy of classism, racism, and sexism in our culture and our continuing evolution in human rights, and the need to understand our commonalities the better to celebrate and understand our differences, diversity, and uniqueness in multicultural expression.

A global perspective in education is a holistic paradigm based upon a systemic concept of ecological and sociocultural "interness": interconnected, interrelated, interdependent, interdisciplinary, integrative. From conceptual images of "Gaia," "Spaceship Earth," and the "Global Village" to Shakespeare's Globe Theatre and the United Nations' Universal Declaration of Human Rights, a global perspective's essence is the humanity of justice, equity, and sustainability.

Multicultural and global education are integrated through the dialectical interplay of the local and the global, from understanding the cultural meaning systems in which we are embedded naturally leading to ethnocentrism and monocultural perspectives. Our liberation is perspectives consciousness and a commitment to human rights and responsibilities. Through the interplay of affective and cognitive sociality and experiential and reasoned insight, we must continue to work with the dialectical tensions between global, international, and world studies and between multicultural, cross-cultural, intercultural, and transcultural perspectives.

Examples of Program Connections Between Multicultural and Global Education

The Center For Global Environmental Education pioneered adventure learning having developed the 1990 International Trans-Antarctica Expedition educational program which has reached 15 million students worldwide. More recently, CGEE has developed MayaQuest and Journey North educational programs, using both Internet and Prodigy. Presently we are developing a long-term project "Rivers to The Sea" using the Mississippi watershed as our model and linking schools and communities in a variety of citizenship and stewardship programs based upon local and global intercultural and environmental worlds. Our work includes intensive topical institutes for educators (on Antarctica, Rainforests, Urban Environments, Rivers, Oceans), graduate courses, curriculum development, and learning projects for school communities.

Lessons Learned

Teachers need to be intrigued personally to expand professionally. Our intensive institutes have brought together content and field experts with educators from around the country in an exciting week-long immersion. The latest topical information is presented and translated into interdisciplinary classroom activities. Participants return to their work rejuvenated, inspired by the experts and personally committed to the topic and to engaging their students. The institutes examine both the physical and cultural aspects of an environmental topic.

Materials need to be written by educators for educators. Our materials are easy to use and can serve as the basis for a week-long to year-long thematic unit.

Willing to Share

Brochures on our current programs are available free upon request as are opportunities to work with our educational projects.

CGEE has myriad materials from its projects available to educations. To receive the *Adventure Learning Journal*, a bi-annual publication listing CGEE's projects, materials, courses and recommended adventure learning projects, send $20 (payable to Hamline University) to the address above.

UNITED STATES – Minnesota

Student Teaching Abroad

Lommen Hall 108 A
Moorhead State University
Moorhead, MN 56363

TELEPHONE: 218/236-2010
FAX: 218/299-5850
E-MAIL: dicola@mhd1.moorhead.msus.edu

Contact Person: Joseph M. Di Cola

Conceptualizations

The goal of multicultural education is to develop awareness, appreciation, valuing, and affirmation of diversity in people, cultures, settings, histories, ideas, and values of others. Furthermore, multicultural education prepares preservice and currently-licensed teachers to develop and implement curricular programs that will provide equal opportunity and will meet the unique learning needs of diverse people and settings.

The goal of global education is to prepare preservice and already-licensed teachers to be citizens of the global village. Our world is increasingly interdependent, and teachers must develop knowledge and appreciation of diverse people, cultures, and places if they are to facilitate their own students becoming citizens of the global village. This includes availing oneself of the opportunities to live and work with people from other cultures, even if for a brief period of time.

The two concepts of multicultural and global education are connected in that they prepare people to live and work as citizens of the global village, and in their mutual focus on developing awareness and appreciation for diverse peoples, cultures, and places.

Examples of Program Connections Between Multicultural and Global Education

Student Teaching Abroad (STA) is a program in the Division of Education and Human Services at Moorhead State University that permits future elementary and secondary teachers who have completed the academic qualifications for student teaching to apply for a student teaching assignment in a country outside of the United States. It is open to all students of the Minnesota State University System under Common Market enrollment and to others via cooperative arrangements with their home institutions. Anyone approved by their home institution's Student Teaching Office is eligible to apply. A second language is not required.

STA, which originated in 1969, places student teachers in Europe, Africa, the Middle East, Central and South America, and the North American countries of Mexico and Canada. Most participants are assigned to independent international schools or, in some cases national schools where English is the language of instruction; however, some with special language qualifications may be assigned to national schools where the instruction is in another language. An effort is made to place the students in a geographical location of their choice that may particularly enrich one's academic background and special interests, and may expand cultural horizons. Students are housed primarily with families, which provides an opportunity for STA participants to get close to the culture of the host country. There is also opportunity for students to travel throughout the host country and to other countries as well.

Many communities in the United States have experienced an influx of regugees from Asia, the war-torn Balkans, Kurdistan, and former Eastern-bloc European nations. The local schools in these communities have responded to this challenge but, at the same time, teachers have found themselves with little or no prior experiences working with culturally diverse students. The prospective teachers who have participated in the STA program have had extensive experience in teaching students from diverse cultural backgrounds and in developing relationships with them. Furthermore, they have worked with students who are learning English as a second or third language. The teaching techniques and interpersonal skills they have acquired in the contexts of the overseas schools enable them to

come equipped to apply the same skills in the context of a U.S. school enrolling a culturally diverse student body.

Lessons Learned

Timing is significant. The Student Teaching Abroad experience comes at a time in the development of future teachers when they are particularly receptive to new ideas in teaching and when they are increasingly aware of the need to enrich their own cultural background.

STA is designed to give prospective educators an opportunity to see and try new educational procedures and to increase their own international understanding. It is expected that the work of these participants will eventually reflect this multicultural educational experience in the application of teaching techniques and interpersonal skills developed during the multicultural teaching experience in overseas schools.

Willing to Share

Student Teaching Abroad handbooks for students and cooperating classroom teachers.

Reports from former participants and narrative evaluation criteria and forms used to appraise the performance of the STA participants.

UNITED STATES – Minnesota

Elementary and Secondary Teacher Education

Division of Education
University of Minnesota-Morris
Morris, MN 56267

TELEPHONE: 612/589-6402
FAX: 612/589-6401
E-MAIL: kissockc@caa.mrs.umn.edu

Contact Person: Craig Kissock

Conceptualizations

Multicultural education is the inculcation of values and perceptions that lead individuals to acknowledge and learn from the worldviews of people from different cultural, ethnic, economic, and social backgrounds.

Global education is the inculcation of understandings and values associated with recognizing, and acting upon the reality of the economic, environmental, and political interdependence among people around the world.

Relationship between multicultural and global education: understandings associated with global education cannot be developed without the perceptions associated with multicultural education. Without an acceptance of difference and an openness to change we are unable to work together for common goals and to resolve everyday as well as seemingly intractable dilemmas on our planet.

Examples of Program Connections Between Multicultural and Global Education

The state of Minnesota has a human relations requirement for all teachers that was created in response to state-based racial issues. At Morris, our preparation of students in response to this regulation includes integrating general education multicultural and cross-cultural requirements with text readings and presentations during pedagogical study, enforcing the requirement that students must do their student teaching in a community different from their own (domestic or international).

We have students write a series of short papers, including a letter of application for a teaching position, in which each student includes information about how they are prepared to work in multicultural and global settings. (About 1/3-1/2 of our students complete student teaching overseas; only a minority do it in our 60-mile service area of rural schools).

We formally and informally bring a global perspective to each domestic issue we discuss in class. For example, visitors from other countries discuss issues in education in their society—which often are based on our common concern of how to meet the needs of students in each of our societies who come from different cultural backgrounds. Also, all of our faculty have worked with minority students in the United States and have traveled and worked with educators overseas. As a result, they use, in their presentations and discussions, examples from their domestic and international experiences to help broaden student understanding of multicultural and global issues.

We have required students in teacher education to interview other students on campus (generally minority and international students) who are from backgrounds different from that of the interviewer about the nature of their educational experience. Results of these interviews are shared in the class with the result that felt boundaries of difference between domestic and global issues quickly breakdown.

Lessons Learned

The primary lesson learned is that all aspects of each student's educational experience must be considered when designing instructional programs with the aim of improving multicultural and global understanding.

There is nothing like personal experience of living and working in another cultural setting (domestic or international) for breaking down fears of working with people of different backgrounds and for gaining understanding of the common and different educational needs of young people no matter what society they live and work in.

Offering faculty the opportunity to live in other cultural settings is enriching to them personally and affects their professional work in positive ways.

Once involved, never uninvolved.

Willing to Share

Our models for student teaching abroad and study abroad in teacher education.

Models for our programs to enroll students from rural domestic minority communities into teacher education.

Procedures for students presenting their growth in understanding and ability to offer leadership in the areas of multicultural and global education (e.g., papers, senior presentation, journals), and global and multicultural perceptions on education.

We know we learn from such sharing and look forward to the opportunity of interacting with others about our common concerns.

UNITED STATES – Mississippi

Pamela T. Barber-Freeman

Associate Professor
Dept. of Curriculum & Instruction
310 Allen Hall
PO Box 9705
Mississippi State University
Mississippi State, MS 39762

TELEPHONE: 601/325-3747
E-MAIL: pamfree@ra.msstate.edu

Background

As an African American female, I have lived the pains of racial and gender biases. Thus when an opportunity occurred for me to study strategies and techniques that would encourage ethnic and gender participation in areas of mathematics, science and technology, I accepted the challenge and submitted a proposal to the *Teacher Education Equity Act Project* of City University of New York (CUNY). I was one of 60 professors across the United States selected and trained in gender equity in mathematics, science, and technology. Following the intensive training, there was a transformation in my teaching style during the 1994-95 academic year. The training provided the skills, strategies, and motivation needed to focus on ethnic and gender equity issues within my classroom in order to increase class participation from all students. In addition to integrating teaching techniques within my college classes, I also provided seminars within the Oktibehha County Schools (predominantly African American students) that provided teachers and parents with strategies that could be used to reinforce mathematical skills through the use of manipulatives. For grades 3-5, there was an instructional program focusing on the basic knowledge that prepares children to live in an ever-changing world. To be competitive, mathematics for these grade levels mean helping children acquire a background of understanding and skills that will allow them to face the next century with confidence.

Why Make Connections Between Multicultural and Global Education?

The study of mathematics has been defined as the "critical filter" for success in areas of mathematics, science, and engineering. Consequently, competency in mathematics becomes a prerequisite for entrance, persistence, and success in scientific and technical fields. Therefore all students, especially prospective teachers, should learn mathematics as a process of constructing and interpreting patterns of discovering strategies for solving problems and of exploring the beauty and applications of mathematical concepts. It is imperative that ethnic and gender equity are integrated into the teaching of mathematical methods and concepts. Thereby attaining academic excellence through cultural diversity. According to James Banks (1990), academic excellence can only be achieved through cultural excellence, a full understanding of diversity.

Examples from My Work

In my "Ethnic and Gender Equity in Mathematics" seminar, I foster and enhance the students' knowledge base and appreciation of gender and ethnic equity utilizing case studies to provide cross-cultural experiences with preservice teachers.

Elementary education preservice teachers participate in a two-hour seminar focusing on gender equity at the beginning of each semester. The specific objectives of the seminar are to (1) enhance the preservice teacher's knowledge base concerning discriminatory treatment by gender in many schools, (2) promote and encourage sensitivity in preservice teachers for ethnic and gender equity which can be practiced in their respective classrooms and (3) use autonomous learning through the use of heuristics as an instructional resource (computer technology) other than the teacher. Through sharing analysis of their own characteristics with their colleagues, preservice teachers are better able to understand the connection of multicultural and global education in mathematics.

My students examine techniques that aid in

increasing awareness of ethnic and gender biases within the classroom to increase more class participation from diverse groups.

Recommendations

Teach all teachers to understand the effects of ethnic and gender bias in the classroom.

A commitment to basic human rights should be part of any educational program, thereby serving to hold many nations together. Accepting this premise, educators must begin to promote globalization and multiculturalism in mathematical disciplines to ensure diversity, equity, and interconnectedness in our communities, in our country, and in our world.

Provide teachers with materials and strategies to learn how to overcome discriminatory instruction and meet the needs of all students.

Readings: David Berry's *Rajah's Rice: A Mathematical Folktale from India*, Aileen Friedman's *A Cloak for the Dreamer*, Patricia Rae Wolff's *Toll-Bridge Troll*, Jonathan Swift's *Gulliver's Adventures in Lilliput*, and Leyla Torres' *Saturday Sancho*, Leonie Burton's *Gender and Mathematics: An International Perspective*, Katherine Hanson's *Teaching Mathematics Effectively and Equitably to Females*, Judith Olson and Robin Thorman's *Selected Bibliography: Resources for Gender Equity in Mathematics and Technology*, and Walter Secada and Margaret Meyer's *Needed: An Agenda for Equity in Mathematics Education*.

UNITED STATES – Missouri

Audrey E. Wright

Department of Curriculum and Instruction
300 Lovinger
Central Missouri State University
Warrensburg, MO 64093

TELEPHONE: 816/543-4235
FAX: 816/543-4167
E-MAIL: awright@cmsuvmb.cmsu.edu

Background

I grew up on a dairy farm in Oxford, Massachusetts. Hardly a place one might think of as the roots for a deep commitment to multicultural and global education. Farming provides two things to children: a strong sense of responsibility and independence, and a degree of isolation from the inequities and beliefs of the larger population. My family, however, modelled the need to respond to people caught in the social injustices of our society.

College life and teaching provided a great deal of insight into the inequalities which abound in our society. I was exposed to a wide variety of cultural perspectives through work with inner-city children in Worcester, Massachusetts, children from the south whose families had moved to Troy, New York, and children in my own rural community. These experiences made me cognizant of the biases in our public school systems towards specific groups. When I moved to the Lubbock area of Texas and then the greater Kansas City area of Missouri, I gained further insights into the perceptions of various cultural groups and the educational systems in which they are expected to function. Each of these experiences as well as many others have led me to a greater appreciation for the richness inherent in diverse cultures and the need to reform our educational systems.

Since 1990, I have been doing research on global education, specifically, how to implement a change in teacher education which will empower individuals as change agents. I am working with educators, psychologists, business people, and government officials from 25 countries and five continents. In 1993, the first experimental course was developed based on this research and offered in Växjö, Sweden. Insights gained from the ongoing research of this program are used to improve the quality of the curriculum offered in my department and across our campus.

Why Make Connections Between Multicultural and Global Education?

Multicultural education has primarily focused on valuing cultural differences, a recognition of the contributions of minority groups, and the need to recognize these differences as possible sources for school learning problems. Global education moves from this base on to the next plane. Namely, that while there are differences there are also similarities. Economic, political, educational, and social injustices affect everyone regardless of where they live on our planet. Hence, people must collaborate together to seek changes for a better world.

Examples from My Work

In all of my courses on curriculum development, I place students into cooperative transformative learning groups. This fundamental process involves a cooperative effort to understand and change reality. It requires reflection, action and research on the part of the participants. Whenever possible, I invite international students to join these groups to share their perspectives on what they see as the major challenges facing the world and its people. This helps broaden the perspectives of both the local group (which may or may not be naturally diverse) as well as those of the international students.

I encourage all of my students to think about what is desirable rather than what is not desirable. For example when students say they want a school free of violence and drugs, I ask them what do they want in place of these. This forces students to consider new possibilities rather than merely overcoming the present challenges. We can continue to focus on injustices, but what may be more important is to find some common conception of what is justice.

Recommendations

Teacher educators need to take advantage of opportunities to study, teach, and live in areas and environments which are very different from their own. All educators need to constantly challenge their own ethnocentric perspectives by interacting with people outside of the field of education, international students, and various cultural groups in their broader region.

It is important for us to accept the fact that we are limited by our own knowledge and background of experiences. We need to reflect on our beliefs and try to see the world through the eyes of others.

I also recommend that educators undertake action research projects relevant to the implementation of multicultural and global education into the written, taught and hidden curriculum.

Readings: Jean Easterly's *Promoting Global Teacher Education: Seven Reports*, Mark B. Ginsburg's *Understanding Educational Reform in a Global Context*, Gerald L. Gutek's *American Education in a Global Society*, Daisy Kabagarama's *Breaking the Ice: A Guide to Understanding People from Other Cultures*.

UNITED STATES – Missouri

Education in an Era of Global Change

Curriculum and Instruction
Central Missouri State University
Lovinger 300
Warrensburg, MO 64093

TELEPHONE: 816/543-8675 OR 543-4235
FAX: 816/543-4167

Hogskolan at Växjö University
50 Storgatan
Växjö, Sweden S 351 95

TELEPHONE: 011-46-470-6781 OR 470-685-00
FAX: 011-46-470-832-17

Contact Persons: Audrey E. Wright, Kamran Namdar

Conceptualizations

Multicultural education aims to provide a quality education for all children. It is a process through which individuals develop ways of perceiving, evaluating, and behaving within their own and other cultural groups. Teacher educators are encouraged to learn about the beliefs and values of diverse groups, develop curricula with which different ethnic and cultural groups can identify, and adapt their instruction to meet the learning styles of all students.

Global education aims to enhance the individual's understanding of his/her condition in a world characterized by intense social change and global interdependence. It stimulates students to question their own ethnocentric perspective and treat other people's feelings and values as 'givens,' to understand challenges that have global implications and accept a genuine sense of responsibility for solving problems which directly impact on their own lives and those of others.

Examples of Program Connections Between Multicultural and Global Education

"Education in an Era of Global Change" seeks to develop teachers who will (1) reflect on their own value-orientation/concepts and challenge those assumptions, (2) respect the integrity and dignity of others, especially their pupils, (3) engage in research, reconceptualization, and evaluation, (4) think globally by practicing consultation especially with those whose culture is different than their own, (5) cross disciplinary boundaries (integrate the curriculum), and (6) perceive themselves as agents of change within and external to the educational system.

Participants in this program are recruited from areas of the world with different economic, social, and political systems. Those students who come from the United States get 15 hours of credit for the course in place of multicultural education, social studies, and a range of options from pre-agreed upon required courses (depending upon the students area of specialization). This flexibility is crucial to recruiting students to participate in international opportunities, since so many states have stringent requirements which leaves students with very few electives in their program of studies.

Participants share their own perspectives of their culture. In culturally and ethnically diverse groups, students are asked to discuss questions such as: What are the greatest challenges facing people of the world? What is an ideal global society? How can change be brought about? How can pupils become more open-minded? How can the curriculum address the myriad needs and interests of different groups/individuals? How can I as an individual initiate change especially within very structured/dogmatic systems? What present educational theories and social change theories exist which might be helpful? How can schools increase global awareness among their students, utilize transformative cooperative learning, and develop a sense of global responsibility when local concerns are so great? Students and professors become learners in the process. Thus, the goals of multicultural education and global education are addressed.

Participants are expected to utilize the processes from the class with middle school students to facilitate the identification of a local problem which has global connections. For example, one group of participants and middle school students undertook a project aimed at greater acceptance of immigrant children into the school community.

Lessons Learned

The use of international students representing diverse cultures as well as social, political, and economic conditions is crucial. This inclusion alone, however, is not sufficient. A cooperative transformative learning approach is needed in order to maximize the gain. Professors must act as facilitators rather than the fountains of knowledge which participants are to master. Students must be viewed as capable of taking charge of their own learning and teaching each other. Reading materials listed for the course must be seen as resource material for the participants to use as they see the need rather than information over which there will be an examination. The community must be viewed as a valuable resource for learning. Opportunities for self and group reflection in an open trusting environment is crucial.

Utilizing international students on a campus is a great way to help broaden practicing teachers perceptions if they are provided with a challenge around which they must dialogue in cooperative groups.

The goal represented in the slogan "think globally, act locally" generally does not work, especially for participants living in stressful situations. A more appropriate one to strive for is "Think locally, but act globally."

Willing to Share

Syllabi and reading lists for "Education in an Era of Global Change."

Materials written about the program including students' reactions regarding the content and processes used and their reflections on how they changed.

Information on how to best utilize international students in teacher education courses to motivate students to examine their own ethnocentric perspectives.

Lists of global and local challenges as perceived by students in Europe, Central America, and the midwestern part of the United States.

Workshops on Education in an "Era of Global Change."

UNITED STATES – New Jersey

Yvonne E. Gonzalez Rodriguez

Assistant Professor in Curriculum & Instruction
Elementary/Early Childhood Education
School of Education
Rowan College of New Jersey
Glassboro, NJ 08028-1701

TELEPHONE: 609/256-4738
or 256-4500 Ext. 3807
FAX: 609/256-4918

Background

Having been born female in San Juan, Puerto Rico, in 1950 placed me at an historical intersection of cultures and religions as well as sociopolitical ideologies. On the fringes of the "Baby Boomers," I grew up during the period of postwar economic and technological expansion, and postmodernism philosophy. My life has been exposed to continuous marginalization by the mainstream as well as periodic inclusion in innovative and often alternative projects usually directed at excluded, underrepresented, and/or minority group members. As a child, I began my schooling in Philadelphia. I was (what today is called) a linguistic minority student with very limited proficiency in the English language. Although Puerto Rico has been part of the United States since 1898 and its inhabitants have been citizens since 1907, I was considered a foreigner by most Americans. In the South, I was considered "colored"; in the North, I was considered a possible traitor or from terroristic people. Remember, the Blair House shooting took place shortly prior to my family's arrival on the U.S. mainland.

The cognitive challenges of mastering the English language during my elementary schooling were matched by the social and emotional struggles of growing up in the 1950s and 1960s during segregation, U.S. economic expansion, Vatican II, the Civil Rights Movement, the Black Panthers', the Gray Panthers' and feminist movements (both in the United States and abroad).

Constant and continuous interchange between cultures, languages, and peoples allowed me to acquire an intellectual flexibility and a tolerance for ambiguity in problem solving which comes from seeing the world, almost simultaneously, from multiple perspectives. As a balanced bilingual, multicultural person, I think in layers from various economic, religious, and ssociopolitical positions. These very personal experiences have permitted me to see logically the interconnectedness of the human race. It has allowed me to understand the unnatural, superimposed constructs of geographic boundaries and linguistic and sociopolitical status. I see clearly the connections between economic growth in a "first world" nation and the scarcity of resources in a "third world" nation and so forth. Being multicultural has also permitted me to live life with an understanding and emotional commitment to several sides of conflicting issues. Obviously, my beliefs have driven my professional practice and have led me to focus on addressing pedagogical issues concerning the interconnectedness of racism, sexism, ageism, classism, xenophobes, heterosexism, and ableism in this country and with the rest of the world.

Why Make Connections Between Multicultural and Global Education?

Social equity is a challenge for the whole of humankind. Just like genetic diversity is necessary for the well-being of the earth's ecology, human diversity is necessary and beneficial for the well-being of the human race. Global problems must be addressed from a variety of worldviews. Many underlying assumptions and cultural beliefs and behaviors need to be incorporated to get people from varying perspectives to agree and implement a course of action. Decisions concerning national and global issues cannot continue to be made by a privileged few without the consideration of many perspectives. In the 21st century, world interdependence and mass communication will not allow generalization to or from the particular.

Examples from My Work

Addressing diversity, equity, and social justice has been, and continues to be a critical driving force to all of my professional work. Connecting multicultural and global issues has been both challenging in theory and in practice. As such, this goal is evident throughout my research, teaching, college service, and professional development.

My tenure began at Rowan College (formerly Glassboro State College) with a precise mission to create and implement a Bilingual/English as a Second Language Teacher Certification Program. Both of these programs embodied a philosophical stance which connected the personal to the political, and the regional to the international contexts. In this role, I wrote and acquired numerous grants (e.g., Title VII), advised students, developed curriculum, conducted faculty development activities and provided educational professional services to local school districts.

Currently, I am a member of the Rowan team for the Association of American Colleges and Universities' (AAC&U) *American Commitments Project*. Rowan is one of 40 resource institutions involved in this project aimed at democratizing the classroom. Last January, I presented a workshop, "Strategies for Eliminating Cultural Stereotyping and Promoting Diversity in the Classroom" at the AAC&U Annual Conference.

My primary research has been in the area of teaching to diversity, bilingual/multicultural education, mentoring to diversity, and the effects of bilingualism on cognitive development. The most recent examples include "Mentoring to Diversity," in *New Directions in Adult Education* and "Culturally Responsive Teacher Preparation Evident in Classroom Approaches to Cultural Diversity: A Novice and an Experienced Teacher," in the *Journal of Teacher Education*, September-October, 1995. "Teaching to Diversity: Issues and Strategies for Preservice and Inservice Teacher Education," is in progress.

The development of thinking skills embodies teaching for learning and dictates cognitive mediation on the part of the learner. My focus on teaching demands that I maintain clear objectives and high expectations for students, and that I facilitate and encourage reflection, acceptance, and multiple perspectives. To this end, I emphasize two principles: (1) learning is an active process which is deeply contextual; and (2) learning is developmental. The multicultural/global nature of all learning is influenced by the learner's worldview and the sociopolitical context influencing the learning environment. Therefore, I infuse a multicultural/global focus into all the courses I teach (e.g., classroom management, analysis of classroom teacher behavior, practicum, and student teaching).

Beyond text selection and instructor presentations, I use a variety of activities to foster student awareness of interconnections between their knowledge of the world and that of a multicultural/global perspectives.

Recommendations

Based on several years of research on cultural diversity and multicultural education in an interconnected world (Rodriguez, Y.E. & Sjostrom, B.R., 1995), we recommend that teacher educators:

- Restructure and revise teacher education to infuse diversity in both theory and practice.
- Rethink programmatic assumptions, philosophy, purposes, and goals to redesign curricula and instructional practice that conceptualize teaching in a culturally responsive manner as the norm rather than an add-on feature of their programs.
- Model in your classrooms the approaches to diversity which you describe.

UNITED STATES – New Jersey

Barbara R. Sjostrom

Assistant Professor in Curriculum & Instruction
Elementary/Early Childhood Education
School of Education
Rowan College of New Jersey
201 Mullica Hill Road
Glassboro, NJ 08028-1701

TELEPHONE: 609/256-4738
or 256-4500, ext. 3811
FAX: 609/256-4918

Background

My personal experience with issues of diversity focused primarily on social class and gender having been raised in a small rural town in upstate New York with little obvious diversity other than religion. An opportunity to visit family in Puerto Rico and attend college were my first truly global or multicultural exposures to a world beyond smalltown life where I felt silenced.

My first teaching experience was immersion into another culture when I lived and taught English as a Second Language in Mexico City from 1969-73. Although I have family in Puerto Rico and have always spent time there, Mexico was my first exposure to global or international education. I taught in the Institute for Translators and Interpreters, Colegio Guadalupe (American High School) and the Colegio Mexico (social sciences college). These were my firsthand experiences with cross-cultural interaction, learning styles, pedagogy, etc. Because of this experience in Mexico and my desire to continue teaching, I accepted a fellowship to obtain a Ph.D. in the Social Foundations of Education at SUNY-Albany.

My first year returning to the United States was a difficult transition because I now looked at Latin America from a different perspective than many of my peers. Later I became cognizant of how living in another country and culture expands one's knowledge, worldview, and behavior. This led me to focus my professional work in the area of bilingual/multicultural education while making connections from a global perspective. This focus has defined my research agenda and teaching.

Much of my training and experience from 1973-90 were in the area of bilingual/multicultural education through Title VII fellowships and work experience as an associate in bilingual higher education with the New York State Education Department and a faculty member of SUNY teaching multicultural education courses. Subsequently (1991), I was a postdoctoral fellow at the Educational Testing Service (ETS), Research Division where I was part of the team which developed and pilot-testing PRAXIS III: Performance Assessment for Beginning Teachers. I worked specifically on the infusion of issues of diversity.

In 1992, I joined the faculty of Rowan College of New Jersey in the school of education. While at ETS, I worked on a research study conducted in collaboration with Yvonne Rodriguez at Rowan College which documented and analyzed effective strategies for teaching to diversity based on data from preservice teachers and graduates of Rowan's elementary/early childhood department. The research approach to infusing a culturally responsive pedagogy throughout the curriculum was my motivation to join the faculty at Rowan and continue research in this area.

Why Make Connections Between Multicultural and Global Education?

My commitment to both multicultural and global education stems from a belief in democratic education which fosters multiple perspectives and acceptance of diversity. Humankind is by definition diversified, and we need to move from a deficit perspective in this society which emphasizes different as lesser to one which emphasizes different as unique and enriching.

It is critical that we make connections between multicultural and global education to broaden our knowledge base, enhance positive cross-cultural interaction, and secure the future of the generations that will be dealing in an increasingly technological and globally connected world. Knowledge and skills

in the areas of language, culture, and technology will be prerequisites to functioning as we move into a new millennium.

Parochialism has no place in a global world. At the forefront of this country's professed democratic principles is the inclusion of multiple perspectives. On a pragmatic note, multicultural and global education, though they are frequently dealt with in the literature, disciplines, and practice as separate entities, depart from the same premise: We need to enhance our understanding of others and their norms, values and beliefs, whether comparing between and among countries (global) or with different groups within the same country (multicultural).

Examples from My Work

I serve as the coordinator for the assessment of learning outcomes at Rowan College and one of our seven institutional goals for assessing learning is: "cultural diversity." I have been responsible for the planning and implementation of faculty development activities which emphasized a multicultural/global perspective in learning outcomes assessment college-wide.

During the past three years, most of the research I have engaged in has centered on issues of diversity both from theoretical and empirical perspectives. For the past few years, this work has focused specifically on culturally responsive strategies teachers use in their classrooms.

My workshops have included strategies for teaching multicultural/global education, for creating a more equitable/democratic classroom, integrating ethnic identity into the classroom, and the intersection of class, gender, race, and ethnicity.

Multicultural/global education is included in all of our core courses at Rowan. I teach two in particular which emphasize multiple perspectives as critical to thinking and learning; namely, "Educational Studies II: Assessment and Evaluation of Learning in the Classroom" and "The Student Teaching Experience." In these courses, there are activities that students do to make links to multicultural/global education. The first is a "cultural identity essay" in which they use definitions of culture as a framework and describe themselves as cultural beings. They are asked to consider gender, socioeconomic status, ethnicity, race, etc., and how one or more of these variables have had an impact on their development. Finally, they are asked to reflect on how their cultural beings have an impact on how they relate to children in their classrooms who also come with diverse backgrounds.

The second activity is a "film review essay" for which students select (from a list provided or supplement with their own) a film which has as its main theme, the differential treatment of a group of people based on race, ethnicity, etc. ("Witness," "Kiss of the Spider Woman," "The Mission," "The Color Purple," among others). In this essay, they are asked to describe the reasons and ways in which the protagonists are treated because of affiliation with a religious, political, racial, or other type of group. They then select an incident in the film for which they responded from their own perspective or group values, in assessing the situation and reflect on what they learned about biases, assumptions, beliefs, etc., from this exercise.

I offer a summer institute, "Cultural Responsive Literacy and Practice in a Multicultural Society," through the Latin American studies department at the State University of New York-Albany. This institute is at the graduate level and geared to professionals. Its focus is global and the readings include Freire, Giroux, Simon, McLaren, Nieto, Banks, Gollnick & Chinn, among others.

Recommendations

Create new professional standards that include identification and implementation of performance-based assessment criteria of teaching in a diverse society through culturally responsive pedagogy.

Make diversity and the linkage between multicultural and global foci a priority of the entire university.

UNITED STATES – New Jersey

Elementary School Teaching

Curriculum & Instruction: Elementary/Early Childhood Education Department
Rowan College of New Jersey
201 Mullica Hill Road
Glassboro, New Jersey 08028-1701

TELEPHONE: 609/256-4500, EXT 3807
FAX: 609/256-4918

Contact persons: Yvonne E. Gonzalez Rodriguez and Barbara R. Sjostrom

Conceptualizations

Multicultural education focuses on the diversity of perspectives from cultures, races, genders, classes, religious beliefs, ethnic groups, lifestyles, and so forth within the borders of the United States.

Global education focuses on the diversity of perspectives from within and between countries other than the United States.

A teacher education program with a multicultural/global perspective presents a conception of teaching and learning that empowers its students to employ cognitive mediational strategies. It recognizes that knowledge is not neutral but socially constructed in a particular sociopolitical context.

Examples of Program Connections Between Multicultural and Global Education

The program emphasizes that teacher candidates be cognizant of and committed to equity and social justice as well as academic achievement, and personal and social responsibility for all the students they will teach.

Teacher candidates must demonstrate their advocacy for cultural and learning diversity and their awareness that social, political, and economic events in any one country can and often does impact on the worldviews, governmental policies, mandated curriculum, and financial resources available for public education (e.g., the launching of the Russian Sputnik in 1957 and the economic success of Japanese businesses throughout the world in the last decades have influenced the elementary curricula in both math and science).

We infuse multiple perspectives (including multicultural and global education components) into all the professional courses.

During accreditation review, NCATE found two programs "exceptional:" the Beginning Teacher Induction Center, which offers support services to our graduates; and the PDS partnership with Cooper's Poynt elementary school in Camden, a large urban district.

We require that all teachers candidates take a course from a bank of approved courses in general education that make multicultural and global perspectives central to the candidate's curricular content.

Advocacy for cultural and learning diversity has been institutionalized as one of the program's seven goals.

Field placements are provided in a variety of sociopolitical contexts and rural, urban, and suburban settings, and we work to

increase teacher candidates' awareness of the impact of a multicultural/global society on learning and the educational system.

As part of the department's curricular decision-making course, all students (100+ per semester) spend a 1/2 day visiting the Cooper's Poynt Professional Development School in Camden, New Jersey. Student reflections indicate that many stereotypes and misconceptions about urban schools are dispelled as a result of this field visit. At present, more students request their semester-long field placements at the PDS than can be accommodated.

We have increased our collaboration with the school of liberal arts and sciences so that our teacher candidates gain the knowledge needed to teach multicultural and global education.

We use social studies discipline content for our core course on curriculum planning and development.

Lessons Learned

The infusion of multiple perspectives that are both multicultural and global into our teacher education program required faculty development, curriculum revision, collaboration and a change in the ethos of the institution as well as the program. This is no small task. It is time-consuming, labor-intensive, conflictual at times and requires a dedication of resources and effort.

While the idea of infusing multicultural/global perspectives in teacher education is an admirable goal that is in theory acceptable to most faculty and administrators, it is very difficult to implement. The tolerance of others' points of view is much easier to achieve than the respect and affirmation of differences. In fact, it requires that the faculty confront their own ethnocentrism and biases as well as acquire a new knowledge base.

There is a discrepancy between the program focus and what teacher candidates see in the public schools. This situation presents a discontinuity between the university courses and the "real world."

There is a need to develop a professional language that describes multiculturalism and its connection to global issues for teacher candidates.

Lastly, not all faculty, teacher candidates, public school personnel, and the parents of K-12 students are convinced that these issues in fact are directly related to teaching and learning.

Willing to Share

Syllabi for courses.

Descriptions of activities and abstracts of workshops and presentations.

Copies of articles reporting findings on teaching to diversity.

Bibliographies are available for review and use.

UNITED STATES – New York

Margaret Smith Crocco

Assistant Professor
Social Studies and Education
Box 66
Teachers College, Columbia University
525 W 120th Street
New York, NY 10027

TELEPHONE: 212/678-3174
FAX: 212/678-4048

Background

Several key educational experiences have shaped me as a multicultural and global educator. My graduate work in American studies was tied to the theoretical basis of cultural anthropology, the culture concept, as interpreted by cognitive anthropologists such as Anthony F.C. Wallace, Ward Goodenough and James Spradley. Later Clifford Geertz's work would also become significant to me. Earlier than most fields (and without using the terminology of multiculturalism), American studies at the University of Pennsylvania was exploring the cultural diversity of this country, using cross-cultural comparisons and doing wonderful interdisciplinary work. Beyond my undergraduate training in Chinese language and culture, I developed an intellectual affinity to cultural anthropology which was further enhanced during my years teaching at the college and secondary level.

During an appointment at the University of Maryland in the 1970s, I got in on the ground floor of the creation of one of the earliest women's studies programs in the country. While teaching at the high school level in the 1980s, I was asked to take on the position of faculty development coordinator, with the special mission of doing gender and multicultural training of our K-12 faculty. Several experiences there helped tremendously. I worked in the Dodge Seminar (or SEED Seminars as they are now called) with Peggy McIntosh and Emily Style in which we focused on gender/multicultural balancing of the school curriculum and wrote a small pamphlet, "Listening for All Voices: Gender Balancing the School Curriculum," which has been circulated by SEED around the country and the world. Through a summer seminar for teachers sponsored by The Governor's School in New Jersey, I worked on global studies, particularly sustainable development, with Jeff Brown from Global Learning, Inc. I have tried to incorporate these formative influences in the teacher education I do at Columbia.

Why Make Connections Between Multicultural and Global Education?

The mechanism I use for making connections between multicultural and global education is the culture concept. This is the lens through which I approach most of the subject matter I teach. The rationale for this is the insight that understanding and appreciating cultural difference will be essential to the future of the world, both in the United States and cross-culturally. The culture concept helps us deal productively with issues of difference and equality, social justice and equity, and conflict. In my opinion, not only do we have to reinvent a concept of community in this country, but in a nuclear and environmentally challenged world, we need to reinforce a sense of global community as well.

Examples from My Work

During 1995-96, the program in social studies at Teachers College will inaugurate a new required course, "Diversity and the Social Studies Curriculum," which I will teach. All preservice and inservice master's students must take this course which will deal with multicultural and to a lesser extent global approaches to the social studies curriculum.

I currently teach two courses which students can use to fulfill content requirements for the M.A. degree. Both "The Survey of World History: Issues and Problems," and "Women of the World: Issues in Teaching" include course readings and assignments on global and multicultural subject matter. Of particular help theoretically have been the writing of

Emily Style in "Curriculum as Window and Mirror" and Peggy McIntosh's "Five Phases of Curricular Re-vision." In these courses, I rely on semantic mapping exercises, use the Peters Projection map and run simulations on human rights issues. I also do exercises with Global Learning's curriculum on sustainable development and lessons from the Upper Midwest Women's History Center. I treat world history thematically and focus on themes such as culture contact, culture change, revolution, economic development, patriarchy, and universal human rights. We discuss the differences between global and world history and global studies courses.

Recommendations

I have found the works of James Banks, Christine Sleeter and Carl Grant, Peggy McIntosh, and Mary Kay Tetrault to be very helpful. Also Orlando Patterson's book on freedom, Gerda Lerner's works on patriarchy and world history, Edward Said's *Orientalism*, Walter Rodney's *How Europe Underdeveloped Africa*, Winthrop Jordan's *White Over Black*. Novels like Chinua Achebe's *Things Fall Apart*, Mukherjee's *Wife*, and Mariama Ba's *So Long a Letter*, and the anthology, Vicki Ruiz and Ellen Carol DuBois' *Unequal Sisters*, all are useful in doing multicultural and global studies.

UNITED STATES – New York

Eileen M. Cunningham

Professor and Chairperson
Division of Teacher Education
St. Thomas Aquinas College
125 Route 340
Sparkill, NY 10976

TELEPHONE: 914/398-4154
FAX: 914/359-8136

Background

As a first-generation American, I grew up with stories of the 'old country', or 'home.' In the Bronx in New York City in the mid-1940s to early 1960s was where I learned about immigrants and about cultures. My family spoke with brogues. My friends' families spoke with Italian, Polish, and German accents. Our neighbors were Catholics, Jews, Protestants.

As a youngster, I wrote regularly to my grandfather in Ireland. When I visit my relatives there and they say "welcome home," I don't find it strange for *I have come to think of my home as being wherever on this earth I find myself*. I've always read books about the world and have been most interested in India, Russia, and China, even from an early age. I think this interest planted the seed of my being comfortable in the presence of peoples from various cultures.

Learning French in school was so enjoyable that it led to an interest in learning about people through studying their language. So I've studied German and Spanish and Korean at various times. I've learned firsthand about the importance of using the native language until my facility was exhausted. Then the natives spoke to me in my language or taught me more about theirs!

My travels include a study trip to Geneva where I used my French; a summer living and working in Puerto Rico in a language immersion program with 150 native teachers; and two trips to Peru where I lived each time in the Pueblo Hovens surrounding Lima and traveled to the Inca ruins in the Andes. I was with families, eating and laughing with them, learning of the daily occurrence of terrorist activities, trying to understand and speak their language and to share some of my own with them. The women and I continue to exchange letters. I spent four months on sabbatical in Pakistan where I lived in villages and worked with native teachers. I also spent three weeks on my own in southern India in an ashram and a week in Japan on my return trip to the United States from Pakistan and India (with a stop in Singapore).

While in Japan, I realized how difficult a switch to another vastly different culture could be. While my readings had somewhat prepared me for some experiences, I had little preparation for Japan. In addition, a personality conflict with my host created an antagonistic environment in which I was most uncomfortable and thus was unable to access the benefits I enjoyed from visiting other peoples and countries. This is a very important realization. The difficulties had nothing to do with the Japanese people, and I am careful to place the conflict in its proper context.

Other important learnings occurred as I navigated the systems in countries where blue eyes and red/blond hair are not indigenous, where the language, money, food, means of transportation, and alphabet are not the least bit familiar. *The challenge was in letting go of my way of doing and being to learn another way*. It worked!

A Fulbright seminar in Korea was most enjoyable as well as educational. I found myself constantly making connections between practices of schooling in Korea and in the United States and between societal expectations of teachers, learners, and parents. As is my usual custom, I roamed the markets, ate the food, traveled the subways and buses, tried to learn some language, spoke with salespeople, teachers, and students, taught in classes when invited to do so and watched the vibrant life of these people. I was especially interested in the learning achievement patterns and looked for underlying explanations. Too many and varied to explain in

depth in this profile, I realize that the comparisons to which we are subjected are both erroneous and illogical, but they sound good. We can learn from our neighbors to the east, but the simplistic associations currently suggested do not serve us well.

These experiences have lead me to recognize that people the world over have the similar needs and desires. They have propelled my efforts to link multicultural and global education. These efforts are not meant to amalgamate differences but to recognize similarities through differences in perceptual characteristics.

Why Make Connections Between Multicultural and Global Education?

The population of the United States, in particular New York City and the surrounding areas, is becoming increasingly diverse with persons from the world over. The greater the diversity in crowded areas marked by poverty, the greater the potential for conflict. This is especially evident given the current trend to celebrate cultures, races, and religions in the public arena.

The media imposes images of countries in conflict. Thus people are represented in their worst conditions. These images interfere with our differentiating the population from the government, the terrorists from the mothers, fathers, and children. These images exert a subtle but powerful influence on our attitudes and approaches to national groups and world conflicts. Only through a conscious effort can we avoid stereotyping peoples and transferring negative attitudes.

Teachers need to be aware of the adjustments necessary for persons to successfully adjust to life in this country. This includes the adjustments required of and to teachers, school cultures, races, and families. A sense of self-determination and self-actualization are needed for successful learning as well as peaceful coexistence.

Incidents of bias, racism, and prejudice are insidiously jeopardizing the mental, physical, social, and cognitive health of our children.

Examples from My Work

In a "Social and Cultural Influences" course, participants complete a cultural autobiography which requires that they interview persons from many generations of their family. The autobiography delves into past generations (reasons for coming to this country, aspirations, experiences, changes in lifestyle) and current generations (personal early childhood influences, family celebrations, languages spoken, etc.). This is a popular assignment. Most enjoy the experience, and many continue to compile a complete family history.

As a result of my travels, I have a significant collection of slides through which I relate experiences of peoples and their dress, customs, village life, education, etc. These slides provide a reference point from which learners' schemata regarding the backgrounds of their students are enhanced, thus enabling them to make sense of behavior patterns which previously seemed strange.

Participants compile a cultural inventory of their classrooms and attempt to interpret and analyze patterns of behaviors from these perspectives: (a) learning about the different peoples; (b) the International Declaration of Human Rights; and, (c) Maslow's Hierarchy of human needs.

Course participants keep a journal and enter significant events as they occur in the school. Critical incidents as well as patterns of behavior are selected from the entries and analyzed for conflicts resulting from, related to bias, prejudice, and/or racism, gender, or religion. Nonviolent resolutions to the conflict must be suggested.

Recommendations

Get to know people from ethnic neighborhoods. Visit them, observe social interactions and centers of community life; talk with shopkeepers; eat in restaurants; visit the schools; talk to the teachers, children, and parents. Invite community leaders to your school, create an exchange of some sort (e.g., a joint field day).

Experience what a language deficit is like. Study another language and use it before you feel sufficiently secure.

Visit the countries of origin of the minority populations of your area. Remember that the tourist areas look the same all over the world (almost!) so make some forays to see how the folk live. Do what is suggested in #1.

Join the international club (or start one) at your school. Hold events that highlight dance, music, clothing, and food; investigate national and international issues and concerns of participants.

Practice nonviolent conflict resolution skills; search for solutions to international problems.

Read, see movies, and listen to lectures. When you do these things, imagine yourself as the "other" person.

UNITED STATES – New York

Dennis G. Dalton

Professor of Political Science
Barnard College, Columbia University
3009 Broadway
New York, NY 10027

TELEPHONE: 212/854-5006
FAX: 212/854-3024

Background

After graduating from Rutgers University in 1960, I went to Nepal as a U.S. delegate of the International Farm Youth Exchange, a program that was sponsored by the U.S. Department of Agriculture and 4-H Clubs that organized exchanges of young people among 35 countries. This experience directed my enduring interest in multicultural and global education. Shortly after I returned from Asia, I enrolled as a graduate student in the University of Chicago, specializing in Indian politics and history. I received a M.A. degree in 1962, having written my M.A. thesis on an Indian political theorist, M. N. Roy.

At this point, I was offered a scholarship to study Indian culture and philosophy at the School of Oriental and African Studies, University of London, England. This is a highly specialized institution that was founded initially to train British foreign service officers and then later became a part of the University of London. I earned my Ph.D. there in 1965 and wrote my dissertation on Indian political thought through the ideas and leadership of Mohandas K. Gandhi. After teaching at the School of Oriental and African studies for four years, I returned to the United States and a position in political science at Barnard College, where I have taught since 1969. Much of my teaching there has integrated Asian and Western thought, especially in my courses on political theory and seminars on Asian politics and the politics of nonviolent action.

Why Make Connections Between Multicultural and Global Education?

I believe that it can be productive to make connections among the world's cultures because it allows us to test and assess the relevance and usefulness of ideas like democracy, freedom, and equality that we often deem valid for all peoples. How far these presumably universal concepts must be modified, enriched, or replaced when applied to other cultural contexts is a problem that I am currently researching in my study of modern Indian political thought.

Examples from My Work

In the political theory courses that I have taught for the last 30 years, first at London and then at Barnard and Columbia, I have begun by contrasting and comparing the philosophies of ancient Greece, especially the ideas of Plato's *Republic* with those of India and China. The modern part of this subject compares the ideas and leadership of M. K. Gandhi with other world leaders, both European and Chinese. Americans such as Henry David Thoreau, Ralph Waldo Emerson, and Carol Gilligan are included in this curriculum.

These comparisons are developed further in another lecture course that I teach, "Modern Political Movements," dealing with mass political movements that have occurred in this century, such as communism in Europe, Russia, and China, and nationalism in India and Africa. The Civil Rights Movement in America is then included for comparison with these.

Finally, in my advanced seminars, I compare the thought of M. K. Gandhi with Martin Luther King, Jr. and Malcolm X. In each of these courses, emphasis is placed on multicultural perspectives within the rubric of comparative politics and ideologies.

For the last 10 years, I have taught a course on "Multiculturalism in Secondary School Education" to heads and teachers of independent schools under the Klingenstein Program organized by Teachers College, Columbia University. Pearl Kane has directed this program for the last decade and it is particularly valuable in establishing relationships between college and secondary school teachers.

I have recently returned from Nepal as a Fulbright Scholar, 1995-96, where I taught and researched at Tribhuvan University in Kathmandu. I have therefore acquired recent insights and experience for applying my commitment to multicultural education to my teaching at Barnard and Columbia.

Recommendations

Make connections through themes such as resisting racist oppression and comparative approaches to people and literature. The most effective part of my experience with cross-cultural educational teaching has been in my comparative analysis of M. K. Gandhi with Martin Luther King, Jr. and Malcolm X. I have developed the comparative analysis that I use in my book, *Mahatma Gandhi: Nonviolent Power in Action* (Columbia University Press, 1993). This text, together with writings of M. L. King, especially *Stride Toward Freedom* (where King explains the influence of Gandhi on his intellectual development), and *The Autobiography of Malcolm X* complement well Gandhi's own writings in collections such as *All Men Are Brothers* by Gandhi.

Use film and videos such as "Gandhi" and "Malcolm X" or "Long Walk Home" and "Eyes on The Prize."

UNITED STATES – New York

Barbara Gerard

Assistant Director
Office of Multicultural Education
New York City Board of Education
131 Livingston Street, Room 621
Brooklyn, NY 11201

TELEPHONE: 718/935-3984
FAX: 718/935-3795

Background

I grew up in a large urban multicultural area, New York City, during the 1950s and experienced and witnessed discrimination against Jewish people and people of color. The city, especially at that time, was truly divided into ethnic and racial communities. Although a range of diverse people lived in the city they were insulated and isolated in little neighborhoods or communities. This was the North.

After college, I got involved in working with linguistically different children who were called NE (Non-English), work that led into 25 years in the fields of English as a Second Language, bilingual, and multicultural education. Into those fields, I have incorporated and integrated the arts, especially the visual arts, and gender issues dealing with women's rights and identity. My extensive travel expanded my knowledge and highlighted the need for global education. My cross-cultural experiences coupled with my years of school teaching and administrative experiences on all levels of American schools from kindergarten to college prompted me to incorporate global studies into my work in multicultural education.

Why Make Connections Between Multicultural Education and Global Education?

My rationale for the connection between multicultural and global education is the reality that the world is getting closer for all people with access through an electronic information age. The demographic reality in the United States clearly emphasizes the need to "globalize" our studies and understand our neighboring countries because many people from throughout the world are arriving in numbers on our shores. Our population is becoming the focus of the world, and we need to ready our educators and the rest of society to meet the needs and understand our communities, "to learn, to care, and to act" both locally and globally.

Examples from My Work

My workshops and training include an overview of multicultural education, a wide range of diversity that incorporates ethnicity, race, language, and culture with a "bridge" to global awareness, knowledge, and affirmation. The emphasis is on multiple perspectives, cross-cultural experiences, and a range of dimensions which detail the understanding of communications, learning styles, and multiple intelligences.

My seminars and institutes stress cross-cultural awareness and adaptation to a shrinking world. I stress the need to acknowledge and act through social action in a society that continues to be racist, biased, and intolerant. Only through knowing "the self" can my students, and our teacher educators expand their knowledge to understand the many cultures that exist in the United States and throughout the world.

My research, writing, and curriculum development focus on a worldview and understanding of peoples, their arts and culture, and contributions to society. I am especially interested in women and their roles and views of the world. I have presented at and exchanged with many women's groups throughout the United States, and participated in international conferences in Italy, Argentina, China, Sweden, and France. I truly believe that women have the intuitive sensitivity, sensibilities, and capabilities of changing and enriching the world.

Recommendations

Teacher educators need a wide range of cross-cultural experiences, whether those experiences are

either in the United States or abroad. A significant period of time (six months or more) needs to be spent in a cultural environment that is very different from their own experiences. Exposure to immersion language learning is the best teaching experience for learning a second language, this type of learning experience holds true for cultural adaptation.

An ideal learning environment would be apprenticeships where students participate in global education. Students and teacher educators also need to be involved in action research to learn about diversity and understand that multicultural and global education affirm an education for social justice. Such experiences can empower teacher educators to challenge the social reconstruction of knowledge and help their students understand the world.

Readings: Ronald Takaki's *A Different Mirror: A History of Multicultural America*, Daniela Grosetti's (ed.) *On Prejudice: A Global Perspective*, Nitza M. Hidalgo, Clara L. McDowell and Emile V. Siddle's (eds) "Facing Racism in Education," *Harvard Education Review*, bell hooks' *Feminist Theory from Margin to Center*, Rick Sinonson & Scott Walker's (eds.) *Multicultural Literacy—Opening the American Mind*, Marta Morena Vega & Cheryll Y. Greene's (eds.) *Voices from the Battlefront: Achieving Cultural Equity*.

UNITED STATES – New York

Celia Oyler

Assistant Professor
150 Huntington Hall
Syracuse University
Syracuse, NY 13244

TELEPHONE: 315/443-2684
E-MAIL: cjoyler@mailbox.syr.edu

Background

My consciousness about nationality, class, culture, race, gender, ethnicity, and disability have been significantly shaped by my life experiences. It is this consciousness that prompts me to make global and multicultural awareness and action a centerpiece of teacher education. I grew up a feminist—firmly believing that the "personal is political." Yet I struggle daily as a teacher educator about how to link my experiences and beliefs with those of my students. My family moved to the island of Saipan (near Guam) when I was 12. I attended a Catholic mission school with students from all over Micronesia. I not only learned that people lived in very different ways from my middle class, Protestant, suburban European American family, but also that the U.S. government was just the latest in a series of colonial and imperialist dominators of the tiny island chains of Micronesia. Meanwhile, the roar of U.S. B-52s could be heard taking off daily from Guam on their way to bomb the people of Vietnam, Laos, and Cambodia. Just next door, on the island of Tinian a small monument marked the take-off of the *Enola Gay*, the plane used to bomb Hiroshima and Nagasaki. Add to this early political education was my discovery of a book documenting the CIA's use of Saipan during the 1960s to train Taiwanese guerilla fighters to invade the People's Republic of China. I grew increasingly certain that the U.S. government that my father worked for was not the benevolent Uncle Sam I had learned to revere at home and at school.

I spent my last three years of high school at an international school in Kobe, Japan. Students from 42 nations came to the school, and I heard many other views about the world besides the American-centric one of my first eight years in the United States. All of a sudden, world history and politics were composed of competing stories, rather than the monolithic ones of my early years. For our senior trip, the class decided to visit the peace museum in Nagasaki, the city bombed by a U.S. plutonium bomb three days after Hiroshima.

I went to a small school in Connecticut for my first year of college. I was shocked and chagrined when upon learning that I went to high school in Japan, people asked me if I spoke Chinese. I learned quickly that global education was not in the curriculum of most U.S. high schools. It seemed that people from all over the world knew more about the U.S. than people in the United States knew about the world. It has been over 20 years since I returned to the United States to attend college, but I have continued to seek out multiple perspectives on world and local events. The U.S. government's bloody involvement in Central America catapulted me into direct organizing against these illegal actions. During those years, I heard repeatedly from people, "I never knew what was going on. If I had only known." My trips to Central America and Mexico deepened my commitment to global education and anti-interventionist politics.

My commitment to multicultural education comes in large measure from living on the southside of Chicago for seven years and teaching in a predominantly African American school. There was just so very much I did not (and still do not) know about history, culture, and politics that comes from various African American experiences. I was taught daily by students and other teachers how so much of my thinking and beliefs were affected by my racial and class positionings. During five years of daily contact with Black faculty and students, I heard stories of racism, discrimination, and prejudice that I never would have known existed if I wasn't in that setting. So I figure that until all people are treated justly in our society (by other people and by the formal institutions), teaching and learn-

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ing about other people's experiences through multicultural education must be a basic part of every school curriculum.

Why Make Connections Between Multicultural and Global Education?

I teach social studies methods course and consider that the goal of social studies education is to help children to "think globally and act locally." This means that children should have lots of school experiences where they see themselves as individual citizens responsible to their immediate communities as well as to making the world a better place to live for all people. This kind of education requires that teachers and students see themselves as members of groups (gender, race, ethnic, racial, national) as well as planetary citizens.

Multiculturalism and globalism require that we delve into how various national, ethnic, and racial groups have been and are treated in our country and around the world both institutionally (by the government, schools, community groups) as well as individually (by prejudice, elitism, materialism, and favoritism).

Examples from My Work

In my elementary/inclusive social studies curriculum and methods courses, students are required to design and teach a thematic unit in which the theme must cross time and place. Rather than teach a unit on the U.S. Revolutionary War, students must make connections to other places and other times; so the theme could be "fighting for our rights" or "people make revolutions." Both of these examples foster connections between the past and the present and encourage preservice teachers to bring in examples from other places besides just the British colonies of the 1700s.

To foster such connected thinking, I take the class through making a unit together. In the past semesters I have used such themes as "seeking refuge," "seeking freedom," "making a difference," and "creating a peaceful planet." We read children's books within this theme and work on investigating connections of content.

I wrote a small grant to purchase children's books relevant to the above themes. I sought books that displayed a wide range of people including race, class, gender, disability, and nationality. I looked for books that could disrupt stereotypical or mistaken notions, portraying, for example modernization in Africa, women in nontraditional jobs, children in positions of activism, poor people in stable homes, Native Americans living in contemporary times, books with children with disabilities where the disability wasn't "the point" of the book, African Americans pictured in a wide variety of locations, jobs, lifestyles, and socioeconomic statuses and books depicting a wide variety of family constellations. I also bought books covering topics not often featured prominently in elementary social studies textbooks such as Black explorers, women inventors, Latino writers, U.S. internment camps for people of Japanese descent, U.S. slave rebellions, the bombing of Hiroshima, and indigenous peoples from around the world. I bring these books on a cart to every class and we use them to make our prototype thematic unit and then preservice teachers can sign them out to use in their practicum classrooms until the end of the semester.

Recommendations

One great way to learn about global/multicultural connections is to travel to a different part of the world or to a different part of town. Get involved in community groups that focus on community/social issues. People in such groups often talk about these important links.

For an organized consciousness-raising trip, Global Exchange (San Francisco) organizes "Reality Tours" both in the United States and around the world. Another great organization that has been making the links between these issues is The Highlander School in Tennessee. Read about the school and its founder Miles Horton in *Unearthing Seeds of Fire* by Frank Adams.

These books have significantly shaped my understandings: *I, Rigoberto Menchu* by Rigoberto Menchu; *Daughter of Earth*, Agnes Smedley; *Before the Mayflower: A History of Black America*; *The People's History of the United States*, by Howard Zinn; *Black Reconstruction*, by W.E.B. Dubois; *Black Boy*, by Richard Wright; *Assata*, by Assata Shakur; *Yours in Struggle: Three Feminist Perspectives on Anti-Semitism and Racism*, by Elly Bulkin. Minnie Bruce Pratt, and Barbara Smith; *Cultural Etiquette* by Amoja Three Rivers; *Homegirls*, edited by Barbara Smith; *Zami: A New Spelling of My Name*, by Audre

Lorde; *Black Women in White America* by Gerda Lerner.

One of the reasons U.S. residents have such a hard time finding out about non-mainstream events and ideas is that media is such a big business. Small presses, alternative newspapers, and independent writers/reporters have to struggle to survive. It is harder to find non-dominant viewpoints in the United States. So, I read the following magazines: *Toward Freedom* (global justice issues), *Race Traitor* (anti-racism in the United States), *The Nation* (weekly news and commentary you don't get in daily T.V. or newspapers).

UNITED STATES – New York

Jo Ann Parla-Burdic

Associate Professor, Education
276E Thompson Hall
SUNY - Fredonia
Fredonia, NY 14063

TELEPHONE: 716/673-3245 or 3311
FAX: 716/673-3148
E-MAIL: parla@fredonia.edu

Background

My early childhood was spent in the Bronx in New York City, where I was raised in a multiethnic (Spanish, Cuban, Italian), multilingual (Italian, Spanish, English) close-knit, extended family. At age 15, we moved to a nearby suburb, where I first learned I was "different," especially from a guidance counselor who assumed I was a below-average student (I was an honors student) and directed me to not apply to college ("people like me didn't go to college"). After enrolling in a community college, winning scholarships and graduating *magna cum laude* from a four-year state university at the age of 20, I pursued graduate studies in education, bilingualism, and multiculturalism. I decided to dedicate my professional life to ensure that no other student ever endured the humiliation and discouragement that I did, for no other reason than "being who I am."

My most critical experiences have been working in the City of Buffalo with Hispanic youth, many of whom were limited English proficient. Furthermore, I have worked with many programs to assist so-called "at-risk" students, many of whom are from minority and/or poor backgrounds. I am committed to overcoming the artificial barriers and obstacles to success for all students, barriers that are caused by stereotypes, misinformation, and bias.

Why Make Connections Between Multicultural and Global Education?

The experiences of diverse groups in the United States are mirrored in the experiences of diverse groups around the world. To understand the problems of bias, inequality, and bigotry in our local communities, we must look at the "bigger" picture. As a "nation of immigrants," our perspectives are not limited to our local and national environments. Instead, we are part of a global system.

Examples from My Work

My classes focus on the relationships of groups within the United States and the "bigger picture" of how those are connected to global perspectives.

I use Banks' "Stages of Ethnicity" to illustrate the various ways in which we can increase self-awareness and enhance students' perspectives to eventually include global views. Moreover, as we study ways in which multicultural education can be integrated into the entire curriculum, we also use Banks' model as students move from superficial approaches (e.g., contributions, additive) to in-depth approaches (e.g., transformational and social action).

My students prepare teaching units to integrate multicultural and global perspectives into their practice teaching.

I have written grants to provide funding for programs that incorporate multicultural and global perspectives in providing increased educational opportunities for students from diverse groups. Much of the research and publications I have prepared focus on the special needs of minority language students.

Recommendations

Prepare educators to teach students from diverse backgrounds in an effective and egalitarian manner.

Provide opportunities for students regardless of their backgrounds.

Develop awareness, insights, and knowledge of diversity within the United States and the world in all teachers and teacher educators.

Readings: Sonia Nieto's *Affirming Diversity*, Leobardo F. Estrada's "The Dynamic Demographic Mosaic Called America," in *Education and Urban Society*; James Banks and Cherry McGee Banks' *Multicultural Education: Issues and Perspectives*, Richard Berendzen's *Touch the Future: An Agenda for Global Education in America*.

Research involving practicing teachers and teacher educators in collaborative efforts to attain goals of equity and understanding for all students.

UNITED STATES – New York

Ron Scapp

Director, Graduate Program in Urban and Multicultural Education
College of Mount Saint Vincent
Bronx, NY 10471-1093

TELEPHONE: 718/405-3492
FAX: 718/601-6392

Background

I was born and raised in New York City. I grew up during a period of time that sociologists have come to call "white flight from the city." I can remember quite vividly the concerns and fears of (white) homeowners, including my parents, about property value, safety, and the question of whether to stay or leave New York. Despite the numerous families and friends who left, my family remained. The experience of being part of this process of transition and of being among those who "stayed behind" has remained an important influence on me personally and professionally.

So it was within the context of ordinary neighborhood life, specifically of living in Jackson Heights, Queens, that my first and most profound interaction with many different peoples evolved. Jackson Heights was a neighborhood in which African- Americans, South Americans, Asians, Western and Eastern Europeans, Christians, Jews, and Muslims all found themselves living and working together as neighbors. It is because of this background that my interest in, respect for, and awareness of "multicultural" and "global" aspects of everyday life have become part of my everyday personal and professional life.

Why Make Connections Between Multicultural and Global Education?

My main motivation for working from a "multicultural" perspective with "global" education is primarily due to my consistently encountering a very Eurocentric attitude and strategy from those doing "global studies." That is to say, I am committed to attempting to acknowledge "differences" without simply announcing how the rest of the world is similar to the Western tradition or inferior to it. The connection, for me then, between multicultural and global education is one of analyzing and being critical of the beliefs and values that harm people physically, emotionally, juridically, symbolically, economically and educationally. Such analysis and critique crisscrosses cultures (all cultures are guilty of abuses of power) and "spans the globe." Thus, among my professional goals is the desire to advance a more rigorous and honest discussion about the many different ways people live, work, and learn.

Examples from My Work

From classroom teaching to administrative work and from professional presentations to academic advising, I attempt to undo the forces that prevent people (including myself) from interacting with respect and concern for others. I consistently attempt to identify those forces at work that harm individuals and communities and attempt in my teaching and writing style to disrupt those forces and to suggest some alternatives as examples of living and thinking differently.

Recommendations

Educators, especially those of us working within a multicultural and global studies perspective, would do well to note the cultural difference at play under our noses, as well as across the globe. This can be worked on in numerous ways, by including rigorous evaluation and reevaluation of values and attitudes that are part of our lives, and by attempting to develop different ways (styles) of comporting ourselves towards others.

Of course, reading others struggling to analyze and assess the "hegemony" that exists on various levels of living and learning is always helpful; and so I recommend such thinkers, critics and writers as Michel Foucault, bell hooks, Judith Bulter, Jacques Derrida, Henry Giroux, Gayatri Chakravorty Spivak, Paulo Freire, Eve Kosofsky Sedgwick, Joan Nestle, and many more.

UNITED STATES – New York

Office of Multicultural Education

New York City Board of Education
131 Livingston Street, Room 621
Brooklyn, NY 11201

TELEPHONE: 718/935-3984
FAX: 718/935-3795

Contact person: Barbara Gerard

Conceptualizations

Multicultural education is an instructional approach designed to restructure the total school environment for the purposes of maximizing student achievement. It treats the cultural diversity of students and the learning community as a valuable resource. Its focus includes an understanding and respect of ethnic differences, and extends to areas of language, gender, race, socioeconomic class, religion, sexual orientation, age, and to people with disabilities. It seeks to provide students with knowledge, skills, and attitudes required to become fully participating citizens in society, to promote harmonious relationships and to encourage students to take positive action to effect needed change.

Global education prepares teachers to teach global interconnectiveness and the knowledge that is needed for an expanding world that co-exists through travel and economic exchange. It is a necessity for teachers to understand the realities of the cultural, political, economic, technological, and environmental concerns of the world to develop the appropriate cross-cultural skills, perspectives, and strategies that are needed to educate children for the 21st century.

Multicultural and global education are connected through concerns for social practice due to the lack of equity and equality in the world. Multicultural education is misunderstood and misconceived as a process that is dividing a united nation, but it is purposely addressing the unity of a deeply divided nation. From multicultural learning and understanding of diverse and multiple voices, especially from people that have been living on the margins, can teacher educators understand, acknowledge, and affirm knowledge to benefit a global education. This is essential since our schoolchildren are now reflecting the faces of the world.

Examples of Program Connections Between Multicultural and Global Education

In our inservice education course, "An Education that is Multicultural" (a 15-session, two-hour course) and our staff development series, "Unity in the Midst of Diversity" (a five-session institute held during each academic year), we address appropriate and relevant cross-cultural developmental pedagogy with the application to a changing and expanding world. The training day for "Unity in the Midst of Diversity" is structured to address a critical content piece, analysis, psychological, sociological, and political implications, as well as practice and application in a safe environment.

Our curriculum development began in the early childhood program with our infamous series, "Children of the Rainbow." There are kindergarten, first- and second-grade resource guides, with a third-grade guide in process. The approach is an integration of multicultural perspectives and application to developmentally and age-appropriate early childhood learning. We have also developed *United States and New York State History: A Multicultural Perspective*, Grades 7 and 8 and *Multicultural Communication Arts*, Grades 7 and 8. The social studies and communication arts curriculum guides incorporate a strong global view, and its impact and perspective on U.S. history.

Lessons Learned

An effective multicultural curriculum is achieved only when we change the basic assumptions of the curriculum and enable students to view concepts, theories, issues and problems from multicultural perspectives and infuse them throughout the curriculum. The frame of reference, history, culture, and perspectives of various ethnic, racial, linguistic, and cultural groups are projected. When developing our curriculum, we address multicultural, as well as

global educational concerns. Our curriculum development has emerged through stages of contributions, additions, to a stage of transformation and social action.

Our teacher educators learn to teach with multiple perspectives (i.e., multiple ways of viewing immigration, struggles for equality and equity) and view these concepts globally and how it relates to the Americas and peoples living on the margins of our society. This understanding stresses aspects of the core of multicultural education such as anti-racist, anti-oppressive basic education for *all* students that must be pervasive and permeate everything we do. How and what students learn, how students and a community of learners are empowered is our premise to impact on social change.

Multicultural and global education must be education for freedom. This is essential for today's ethnically and socially troubled society and world.

Our curriculum development, as well as our staff development have addressed a range of cultures, many from staff members who are part of the program; from African, Asian, Native American, Hispanic/Latino, White Ethnics, and all of the intradiversity within the groups.

Curriculum developed just sits on a shelf if an effective staff development program is not undertaken to pilot and/or disseminate and train teacher educators on the materials disseminated.

Willing to Share

Multicultural Guide: An Annotated Bibliography 1994-1995 of cross-cultural literature for use in P-112 school programs, including a resource for teachers.

A study guide, *African American Heritage: A Resource Guide*, grades 6-8.

UNITED STATES – New York

Graduate Program in Urban and Multicultural Education (Master of Science)

College of Mount Saint Vincent
Bronx, NY 10471-1093

TELEPHONE: 718/405-3492
FAX: 718/601-6392

Contact Person: Ron Scapp

Conceptualizations

Multicultural education aims to introduce students to a number of different strategies to explore, analyze, and criticize the beliefs, values and attitudes that bring people together and cause them to be separated. It is a pedagogical perspective that is rigorous and transgressive, a perspective that challenges the modes and consequences of racism, sexism, and class elitism, but also aims to acknowledge the various other modalities that separate and bring people together, such as age and health. Multicultural education is a paradigm shift away from the belief that the relationship between "us" and "them" and "self" and "other" is necessarily antagonistic; it is a perspective that demands the integration of history, philosophy, education, and social criticism.

Global education aims to inform students about the different cultures that have thrived and continue to thrive. It is a teaching strategy that aims to encourage awareness about the existence and legitimacy of cultures other than one's own geo-political designation. Global studies is an attempt to remind students that there is a "world of differences" and that geographical knowledge is essential to "living-in-the-world."

Examples of Program Connections Between Multicultural and Global Education

Although our graduate program focuses on "multicultural" education and the analysis and critique of power, the exploration of cultural differences that result from geographical locations is an integral part of the program's focus. For example, New York's recent increase in Asian and South American immigrants demands discussion concerning issues ranging from eating and food-related topics to notions of masculinity and family relationships. Also different notions of and emphasis on the body and spirit (mind) are explored. In all our courses, there is attention given to the "fact" that global influences are at play within the context of local notions of self, community, nation, and so on.

Lessons Learned

To date, the most significant lesson learned has been the importance of rigorous cultural analysis of the power dynamics that constitute teacher/student and teacher/administration relationships. It is clear that by offering students (who in our program are mostly New York City Public School teachers) an opportunity and strategy (through coursework, research, and special events) for considering their work environments within the contexts of cultural differences, graduate students in our program have been able to identify, criticize and work better with the social and economic realities that make up their teaching and working settings. It has become clear in a very short time that our graduate program has offered students a chance to explore with peers and scholars the vicissitudes that constitute teaching in New York City and the tri-state area of Connecticut, New Jersey, and New York State.

Willing to Share

Syllabi, research, and publications by faculty and graduate students alike.

We are willing to share our experiences with others concerning our outreach programs which includes the dissemination of our curriculum through the United Teachers Federation of New York City and offering graduate study directly to New York City Teachers in collaboration with their union.

UNITED STATES – New York

Division of Teacher Education

St. Thomas Aquinas College
125 Route 340
Sparkill, NY 10976

TELEPHONE: 914/398-4154
FAX: 914/359-8136

Contact Person: Eileen M. Cunningham

Conceptualizations

Multicultural education is a perspective through which the intersection of cultures and the educational process is studied for the purpose of establishing programs and systems that are academically valid, socially responsive, and emotionally satisfying. The impact of this convergence can influence decisions regarding what is to be taught and how it will be taught, the perspective from which it will be taught, and the benefits of its being taught.

Global education is a perspective through which global systems and movements, governments, and international organizations are studied for the influence they exert through actions and other decisions that affect nations, populations, environments, etc.

Multicultural and global education converge in the phrase *think globally, act locally*. Shifting populations, monetary transactions, global conflicts, and national defense strategies impact the equitable delivery of and access to human services, production of goods, and stabilization of economy on the local level. All can be studied from the perspective of justice issues of equality and access, human rights and needs, communication, consensus, and collaboration.

Examples of Program Connections Between Multicultural and Global Education

In a required core course, MSEd "Social and Cultural Influences on Learning," educators analyze critical incidents that occur in school. They analyze behaviors and conflicts related to bias, prejudice, racism, gender or religion, and they role-play nonviolent resolutions and find parallels from the world scene.

Undergraduates visit effective schools and agencies in the inner city, spend one pre-student teaching field experience in a school with having a significant minority population, and keep a journal and complete guided reflective writing responses. They compare the resources of the inner-city schools to other city schools and those of the wealthier suburbs and try to relate their findings to the global issues.

All education students design learning activities that accommodate learners whose language is not English or who were born in another country. These students may have experiences that are culturally valid but contextually inappropriate and their perspective may need to be realigned so as to insure successful learning. They envision themselves as strangers in a foreign land.

In a children's literature course, undergraduates design literacy experiences using trade books that portray cultural diversity and international issues. They evaluate the selected books for treatment of cultures, races, genders, religions, and the perspective in which issues are presented.

Graduates complete the following assignment in class: list various ethnic and racial groups and identify five persons from each groups. (When they become uncomfortable because they are usually unsuccessful, I tell them to work with another person. They realize the benefit of cooperation.) Identify stereotypes associated with each group. (Again they experience discomfort, but the partner can't alleviate it this time.) Enter the name of someone they know personally who exemplifies the stereotype. Cross off any stereotype for which they cannot identify an exemplar. Subsequent discussion addresses many issues related to multicultural and global aspects.

Lessons Learned

The classroom environment must be non-threatening. Reflective writing and small group discussions are necessary prior to large group discussions. Students share at the level at which they feel com-

fortable. However, articulating ideas, observations, concerns, hopes, and dreams is absolutely essential for envisioning a future in which the promises and potential of a democracy can be realized.

Significant opportunities for cross-cultural exchanges are essential components of multicultural and global education.

Suburban folks need to be introduced to ethnic neighborhoods and inner-city schools and agencies through a structured experience that sustains their sense of security. They need to speak with educators who work with minority students in inner-city schools who have a keen sense of mission and are convinced of the power and potential of education to influence peaceful national and international coexistence.

Students get angry when they become aware of some of the horrific conditions under which education is delivered. They need to be helped to understand that both the problem and its solution are multifaceted and complex.

Willing to Share

Syllabus, readings, activities, assessments of the course, "Social and Cultural Influences on Learning."

Reflection and observation guides of field participation component of the undergraduate program.

Samples of program activities and course requirements that promote multicultural and global understandings.

UNITED STATES – New York

Multicultural Education Component of the RARE (Reflective and Responsive Education) Program

Responsive College of Education
SUNY - Fredonia
276E Thompson Hall
Fredonia, NY 14063

TELEPHONE: 716/3245 OR 3311
FAX: 716/673-3148

Contact Person: Jo Ann Parla-Burdic

Conceptualizations

Multicultural education promotes the recognition, understanding, and affirmation of uniqueness, interdependence, and cultural diversity within a pluralistic society.

Global education promotes the understanding and acceptance of an interconnected world and provides in-depth perspectives on multiculturalism and diversity both locally and in the world.

Both global and multicultural education prepare students to be effective educators in increasingly interdependent and diverse settings. The concerns addressed in both global and multicultural education: diversity, affirmation, acceptance, equality and justice, and shared experiences are germane to the education and training of all educators.

Examples of Program Connections Between Multicultural and Global Education

The multicultural education component is a field-based course, integrated into a teacher education program offering a full range of educational experiences. RARE trainees must teach small, heterogeneous, diverse learning groups during their junior-level field experience, which accompanies enrollment in ED 305: "Multicultural Education." The general purposes of this particular course are to: (1) introduce RARE preservice teachers to the nature and needs of children and youth from diverse cultural and linguistic backgrounds, (2) provide preservice educators with an opportunity to teach such children in small group learning arrangements, and (3) give RARE trainees the opportunity to implement validated cooperative learning and peer-mediated teaching procedures. Students reflect upon the issues and concepts related to multicultural education and then apply them to teaching situations. Class readings also focus on global perspectives, providing students with the opportunity to relate them to the practical situations they have encountered with students in the field.

Lessons Learned

The linkages between the college's class instruction on multicultural education and global perspectives and the practical application to classrooms in local school districts are invaluable to the preservice teachers' overall development. This course provides an early field experience (junior level) prior to the senior level "student teaching" experience. We find that fewer of our students drop out or fail the senior level because of these linkages.

Because student teachers prepare year-long integrative unit plans that include multicultural and global education, the students reflect upon and demonstrate their increased awareness of diversity issues.

School/university collaboration and inquiry are important. Our current work involves preservice teachers, school district teachers and teacher educators working collaboratively in research on cooperative learning structures with diverse groups of ("at-risk") students through extensive videotaping and action research approaches.

Willing to Share

Syllabuses and reading lists from ED 305: "Multicultural Education."

Descriptive literature of the RARE program.

Copies of articles written by RARE program faculty.

Results of research projects undertaken by faculty and students.

UNITED STATES – North Carolina

Francesina R. Jackson

Associate Professor in Professional Studies
112 Taylor Education Building
School of Education
North Carolina Central University
1801 Fayetteville Street
Durham, NC 27702

TELEPHONE: 919/560-6524
FAX: 919/560-5328

Background

As an African American female growing up during the 1960s in a southeastern town home to the state's flagship university, I was greatly influenced by campus personalities and activities. I recognized early the difference between the university officials' liberal rhetoric and their actual behavior. As a young girl, it pained me to see the majority of people in my neighborhood working in a menial capacity at the university or in the homes of university officials. As an adult, it further pains me to see that few things have changed. In fact, I have witnessed another generation of African Americans encounter similar negative experiences with the town's largest employer. I often refer to dismal statistics that show that while African Americans comprise 22 percent of the state's population, they hold a mere 3.5 percent of the faculty positions at the university.

As a social studies teacher in one of the town's middle schools, I further observed the societal imbalance recreated at the school. It appears to me that in this oasis of intellectualism we should be able to demonstrate that the cycle of racism, sexism, and classism can be broken. Unfortunately, the cycle has not diminished, but recurred in a more subtle, virulent form. Seeing this imbalance and its detrimental impact on the African American community influenced me to further my education and to make the exploration and expansion of the issues of multiculturalism and global education the focal point of my professional endeavors.

In addition to examining diversity issues at the local and national levels, my travels to Western Europe, Australia, and the Caribbean have broadened my perspective to recognize the impact of racism, sexism, and classism on a global scale. Personal and professional experiences have influenced me in the development of a multicultural course that explores personal perceptions, facilitates positive intercultural communication, develops culturally appropriate curricular materials, and examines school policies.

Why Make Connections Between Multicultural and Global Education?

The system's failure to adequately educate African Americans and other students of color has reached crisis proportions. Without significant programmatic changes, a whole generation of students is destined to a life of under- and/or unemployment and to continue the cycle of being on the lower rungs of American society. These trends are recreated on a global scale. They signal a less than satisfactory standard of living for future generations in this country and abroad. I believe that it is important for students to recognize their connectedness with and relationship to the global community. In so doing, this may generate greater enthusiasm for schooling. It is for this reason that I am dedicated to sensitizing teachers to the impact of culture on the teaching/learning process at the local and global level.

Examples from My Work

In addition to the development of curriculum units, I am working with colleagues to design a study abroad program for undergraduate teacher education students.

As a consultant, I assist educational institutions at the national, state, and local levels with conceptualizing, developing, implementing, and evaluating programs reflecting multicultural and global perspectives.

My research and writing focuses on analyzing and identifying culturally appropriate teaching strategies.

My articles include "Incorporating Multiculturalism into the High School Curriculum" and "Teaching Cultural Diversity in a Teacher Education Program, (both in *The High School Journal*), "Seven Strategies to Support a Culturally Responsive Pedagogy (*Journal of Reading*), "Teaching Malcolm X by Any Means Necessary" and "Environmental Proverbs."

Recommendations

Teacher educators need to engage in a national dialogue on identification and analysis of culturally appropriate strategies for diverse populations. I am particularly interested in examining instructional methods for teaching controversial issues and encouragement techniques that promote teacher education students toward making positive and creative responses to the societal issues they will encounter in the classroom.

Have students view "Eyes on the Prize," a 16-volume video series, produced by PBS, that chronicles America's Civil Rights Movement from the 1950s through the 1980s. Original film footage is used to tell the moving story of African Americans' fight for full inclusion into American society. Students can compare these experiences with colonial Africa's fight for independence during the same time period.

Students participate in an experiential activity, called "Barnga," that simulates the effect of cultural differences on human interaction. During the debriefing session, students make connections to the impact of culture on themselves, their communities, the nation, and the world.

UNITED STATES – North Carolina

Educators for Culturally Diverse Contexts

School of Education
North Carolina Central University
801 Fayetteville Street
Durham, NC 27702

TELEPHONE: 919/560-6524
FAX: 919/560-5328

Contact person: Francesina R. Jackson

Conceptualizaions

Multicultural education is the process through which individuals develop ways of perceiving, evaluating, and behaving within cultural systems different from their own. This definition implies that students learn to recognize, understand and appreciate other points of view. For teachers, multicultural education involves social action and requires that they create a learning environment where no individual student is automatically advantaged or disadvantaged by race, cultural difference, gender, age, or any other arbitrary standard.

The two-fold goals of the North Carolina Central University (NCCU) multicultural education program are to increase the teacher education student's awareness of and sensitivity to the impact of cultural diversity issues in the educational process and to enhance the teacher education student's preparedness to teach culturally diverse student populations. This process involves the teacher education student's examination of his/her personal perceptions of and experiences with racism, sexism, and classism.

Global education involves the preparation of teachers who will apply their understanding, commitment, knowledge, and sensitivity of multiculturalism to global issues as they teach their classes.

Multicultural and global education are connected in the inclusion of multiple perspectives in the curricular offerings and the institution's commitment to engendering in our teacher education students an interest in eliminating inequality and injustice in the United States as well as abroad.

Examples of Connections Between Multicultural and Global Education

Examples of connections between multicultural and global education can be found in at least two areas in the NCCU teacher education program. First, the required educational foundations course examines the impact of cultural diversity in the teaching/learning process in the United States. Students also engage in a comparative analysis of international educational practices. Second, in the required multicultural education course, students examine a rationale for multicultural and global education, analyze different approaches to implementing a multicultural/global educational program, examine the various "isms" and their impact on student achievement and develop instructional strategies that reflect an understanding of, appreciation for and sensitivity to the cultural differences that exist in the classroom.

To provide a model for students as they prepare a required lesson plan that infuses multicultural and global principles, Jackson was the principal investigator in the development of two curriculum units that illustrate the concepts. The Grant and Sleeter "Social Action" Approach (1993) and the Banks' (1994) dimensions model provided the theoretical underpinning for developing the curriculum units.

Fran Jackson and Lana Henderson codirected a Fulbright-Hays study abroad program to Jamaica and Trinidad and Tobago for cultural arts teachers. One outgrowth of this program was the development of a curriculum unit that included model lesson plans for teaching the K-12 arts curricula. The unit demonstrates the use of the cultural arts as a vehicle for promoting intercultural and global understanding as well as a mechanism to enhance learning in other academic disciplines. The unit is currently being prepared for publication.

Jackson and two elementary classroom teachers developed a unit infusing multicultural and global perspectives in the elementary environmental science program. This unit, titled "Environmental

Equity," is currently being published by the Environmental Protection Agency.

Lessons Learned

In the process of providing inservice and preservice training and developing curriculum units, we have learned the importance of model analysis, experiential education, self-analysis, and group discussions. In addition to observing and completing field experiences, students engage in numerous in-class simulations to achieve course goals and objectives. Finally, students share their perceptions with fellow classmates and discuss plans to affirm and integrate diverse worldviews in the courses they will teach.

Willing to Share

Syllabuses and reading lists for EDU 4660, "Multicultural Education" course and for EDU 3020, "Educational Foundations."

List of articles by the program professor, Francesina Jackson. (See also her teacher educator profile for relevant publications.)

The program's special strengths are its diverse student population and its historical mission to educate underserved populations, especially African Americans. North Carolina Central University (NCCU) is a historically Black institution. Even though a large portion of the student population is African- American, a significant number of European American students also enroll, especially in the teacher education program. State mandates to racially integrate the 16-member campuses in the university system and the NCCU teacher certification program are two reasons to account for the increasing European American enrollment. North Carolina Central University offers one of the few certification-only programs in the surrounding area. In addition to the biethnic population, our population is growing more multiethnic due to the university's location near the Research Triangle, home to several international businesses.

Other strengths include the infusion of the school's knowledge-base theme, "educators for culturally diverse contexts," into all course offerings and highlighted in the multicultural education course. An informal survey of area universities revealed that ours is the only course of its type offered in this region. In fact, the instructor of the multicultural education course has provided workshops to teacher education students in other area institutions.

UNITED STATES – North Dakota

Mary Lou Fuller

Chester Fritz Distinguished Professor
Elementary Education
University of North Dakota
Box 7189
Center for Teaching and Learning
Grand Forks, ND 58202-7189

TELEPHONE: 701/777-3140
FAX: 701/777-4393

Background

My mother (Mildred Sterr) was raised by strong, intelligent women, and so it is not surprising that she has a strong intellectual curiosity. She also has an appreciation of others and their unique contributions. Thus she understood, practiced and preached cultural pluralism long before it became a common concept and a tenet in talk show rhetoric. [She has always sought out new experiences and remains fascinated by the world's complexity.]

And she passed these values on to me. I was reared in an environment that prized the rights of all and saw cultural diversity as a societal gift to each of us. As I grew up, I also learned that I am comfortable helping others to appreciate these views.

My mother also influenced my professional choices (elementary school teacher, school psychologist, and then university professor). The result is that I have taught non-English speaking Navajos on a reservation, non-English speaking Latinos in a barrio, and a diverse group of children at a school where the view from the playground included hills across the border in Mexico. With that kind of experience, diversity had to be part of my doctoral program, and so I completed a Multicultural Ph.D. at the University of New Mexico. For the past 14 years, I have taught multicultural education to undergraduate and graduate students at the University of North Dakota (UND).

Why Make Connections Between Multicultural and Global Education?

Given my strong interest in diversity, the Center for Teaching and Learning at UND was an appropriate choice for my professional home. Because our students tend to have a limited exposure to people unlike themselves (culturally, economically, "familiarly," etc.), it is the perfect place for someone who wants to impact multicultural and global education. I have learned that exposure to diversity is important to them, too, since about 60 percent of our graduates leave their monocultural communities to teach in highly diverse environments. Appreciation of diversity also profits those who remain in-state; it broadens their understanding of themselves and their place in the world.

I recently studied our teaching of our graduates in culturally diverse settings (Fuller, 1994) and found that the vast majority of them appreciated the diversity they discovered in their personal and professional lives. My interviews and classroom observations indicated that they generalized their appreciation of diversity beyond their community; they had an enhanced appreciation of ethnic/cultural diversity and the way it enriched their lives. They also saw the need for equity for under-represented populations and were coming to appreciate the devastation caused by stereotypes and prejudice. Because of their multicultural education studies as undergraduates and their experience as teachers, they not only look at their world differently they looked at the whole world differently.

Examples from My Work

In each course I teach (whether multicultural education, social foundations, classroom management, etc.), we look at each subject matter topic from the perspective of diversity by discussing the topic's inferences for people outside of our experiences. For example, we often take time at the beginning of class sessions to discuss national and world events and how they relate to what we are studying. An example is our study of hate and extremist groups leading us to a discussion of xenophobia and then an examination of contemporary

and historical hate groups in Germany. Another is a discussion of the political unrest in the Ukraine that led to speculation on how those events will affect economics in North Dakota since both regions view for the same wheat markets.

Recommendations

My experiences both teaching and observing my students when they teach suggests three general principles and one observation. The principles are: (1) students need exposure to a range of racial/ethnic groups (including study of their own) in order to become "more multicultural," (2) students need to be involved with the issues they study in order to appreciate both what the issues represent and how they play out in their lives and the lives of other people, and (3) students need to opportunity to reflect (with guidance) on their experiences in order for lessons to be learned and internalized. Finally, the observation is that students come to see that addressing the principles produces the personal recognition that everyone is responsible for contributing to the well-being of others.

UNITED STATES – North Dakota

Multicultural Education Center for Teaching and Learning

The University of North Dakota
Grand Forks, ND 58202

TELEPHONE: 701/777-3140

Contact Person: Mary Lou Fuller

Conceptualizaions

It would be artificial to try to define either multicultural education or global education as though they were unrelated entities. They are not in competition; rather, they are complementary and have numerous overlapping areas of concern. Each area, however, does have distinct characteristics.

Sometimes it is easier to describe what the study of multicultural education is not than define the complexities of what it is. Multicultural education is not ethnic/cultural studies even though they are part of it. Nor is it a human relations course examining attitudes—and yet such an examination is also a part of it. It is similarly not an anthropology class while anthropological concepts are important to multicultural education; and it is not a sociology class looking at how groups act and interact—although this, too, is a component of multicultural education. What, then, is it?

It is the study and appreciation of diversity—cultural, racial/ethnic, social, economic, gender, etc., with a goal of preparing "culturally" literate citizens. Multicultural education also contains an often neglected element—a philosophical base—because without it, the area of study is shallow and borders on trivia. Social reconstructionism is such a philosophy, and it plays an important part in multicultural education. Social reconstructionism also carries with it an obligation for action. Finally, multicultural education is not a fixed concept, for, as society and the needs of society evolve, so do those of multicultural education.

Global education deals with us as members of a global community—as citizens of a world community. it considers the interdependence of people, individually and collectively, and how their actions affect the global society. Along with the recognition of global consequences comes a responsibility for action. In global education, as with multicultural education, there is often confusion about what an understanding and appreciation of cultural differences means.

Examples of Program Connections Between Multicultural and Global Education

Family search and research. Each student researches and prepares a report on his/her family's ethnic/cultural backgrounds. The activity's purposes include helping students to understand themselves (through identification of the sources of their cultural/familial behaviors so they can better appreciate and feel good about who they are), and development of a basis for further study of multicultural issues (through using "their" culture as a basis for studying other cultures, and through using "their" culture as a basis for understanding anthropological terms such as ethnocentrism, cultural relativism, assimilation, and enculturation). Student research covers immigration, family practices (e.g., what they are, how they arose), and stresses on their family (e.g., wars, the Depression) and the ways their family responded. Finally, each student reports the results of their research using a format of their own choosing. While most write a report, some produce videotapes with interviews of family members and images of artifacts such as maps and photos.

Volunteering. Students are required to spend time volunteering. They can work with people in poverty (e.g., with the Salvation Army's children's program), people from culturally diverse groups (e.g., tutoring Native Americans working toward their GEDs, or recent immigrants or foreign students working on their English), or projects the students identify themselves. Students keep journals documenting what they have done and reflecting on their activities and experiences. The journals also include plans for future activities.

Pow Wows. While "Multicultural Education—Native American Perspectives" is not a course in ethnic studies, students must nevertheless learn how to look at more diverse populations. One way they do this is through attending the Pow Wow held on campus each semester. Native American students work with the instructor in teaching the other students what to look for (and, indeed, how to do a dance) with the result that dominant culture students report a better appreciation of what it is like to be outside a cultural activity (as a Hmong person might experience observing preparations for Christmas). They also respond to the teaching they receive from their Native American colleagues by reporting increased respect for what the Native Americans know and can do.

Visiting the International Student Center. All students visit the center, typically no later than a third of the way through the semester. The visit carries points toward each student's final grade and requires a brief report of what happened during the visit. Students also find out about the center's three "cultural nights" each month, evenings where students from a particular culture are responsible for both dinner and after- dinner activities. In addition to enjoying the "party atmosphere" of the dinner, multicultural students learn about what is currently taking place in the featured country.

Some students continue going to the center after their required visit is complete and their reports filed. Some go to study (there is a library and the coffee pot is "always on") while others become part of the International Student Center community. They form friendships (indeed, some have visited with foreign students' families while on vacation in Europe), and they often watch CNN coverage of events in foreign countries in the company of students from those countries. For example, they joined Bosnian students who watched television to see if they could learn about their families, and watched developments in the Baltic states with Estonian, Lithuanian, and Latvian students while those countries were separating from Russia.

Lessons Learned

The students come to see themselves as citizens of a much larger community because of their experiences with the activities just described. When a colleague and I examined the stages students experience when confronting subject matter that challenges their experiences with and knowledge of others (i.e., multicultural education), our study indicated that students saw completion of the class less as closure and more as the beginning of a lifelong process. Further, and as with most group processes, the students went through a conflict (resistance) period before being able to look back and reflect upon that period and what they gained from it. In other words, they can better understand (and hopefully help) those that have a narrower view of the world than they. The experiences allowed most of the students to not only begin to understand diversity, but to prize it as well.

Willing to Share

Syllabi for undergraduate and graduate multicultural education classes as well as reading lists, simulations, handouts, and a description of the volunteer activities.

A list of faculty publications in research on multicultural education.

Faculty are also interested in e-mail: dialogues with others sharing enthusiasm toward multicultural and global education and interest in addressing its problems. Our students are primarily monocultural and middle class.

UNITED STATES – Ohio

Kenneth Cushner

Associate Professor
Elementary Social Studies & Multicultural Education
Director, Center for International and Intercultural Education
401 White Hall
Kent State University
Kent, OH 44242-0001

TELEPHONE: 216/672-3585
FAX: 216/672-3407
E-MAIL: kcushner@kentvm.kent.edu

Background

During much of my childhood, I grew up as a Jew in non-Jewish communities and oftentimes had the experience of being perceived as an outsider. In my freshman year of college, I was in the crowd of students who were shot at during the anti-war demonstrations at Kent State University, thus witnessing extreme attempts to silence protest and dissent. A year later I backpacked throughout Europe with a friend. This opened my eyes to the fact that there was a wider world outside of my own—and that I could participate in it. I was committed to find a way to integrate myself with others in the world. I subsequently completed my student teaching at an international school in Zurich, Switzerland; spent some time on a Peace Corps project in Sierra Leone, West Africa; and taught in Australia for two years before returning to the classroom in the United States.

Wanting to bring the international experiences I had had to my students, I began serious pen-pal projects with fifth- and sixth-grade students between our laboratory school at Kent State University and other schools in many other nations of the world. After hosting a group of young students from Belize in our school community, my students asked about the possibility of visiting their new friends in Belize. As a result, for three years young children in my classes (10- and 11-year-olds) traveled to Belize and Mexico, stayed with local families, and attended school activities. In return, we hosted children from these countries in our homes and classrooms. I found that young children were quite comfortable and adept at interacting with others whose language and culture was different from their own. When our school closed, I pursued doctoral studies at the East-West Center in Honolulu where I worked closely with a cross-cultural psychologist and trainer whose work had led him to identify those experiences which seemed to be common among people engaged in a variety of intercultural encounters.

At the same time, I became involved with Legacy International in Bedford, Virginia. Legacy International is a program devoted to creating a global village where young people from nations around the world could come together to learn about one another while exploring global problems and possible solutions across multiple cultures and languages.

Why Make Connections Between Multicultural and Global Education?

My experiences in multiple cultural settings, my professional research, and my work in preparing others for significant cross-cultural contact has helped me to see the similarities in people's experiences as they encounter others from backgrounds different from their own. Such experiences are similar both internationally as well as intranationally. A great amount of research data on the interpersonal, international cross-cultural experience exists which multicultural educators within any given nation can draw upon. It is these connections which I continue to strive to make for students, teachers, and preservice teachers. At the same time, the content and skills which we as multicultural teacher educators strive to bring to inservice teachers must become critical content which is subsequently transmitted to young people who will live their lives in highly interdependent societies.

My experience also has taught me that many people have tremendous negative stereotypes and attitudes about other groups who are relatively close to their home. Such attitudes may be reinforced by the media and other people with whom they come into regular contact. On the other hand, people oftentimes have overly romanticized images and attitudes of people in places that are far away. I have had tremendous success in bringing teachers and students to a variety of international destinations where they can have long-term contact and focus on issues and concerns of various local people (i.e., Hawaiians, Australian Aborigines). Later, we explore new insights in terms of groups they encounter back home, thus drawing similarities and connections to those in their more immediate surroundings.

Examples from My Work

International students in social studies methods. Students in my elementary social studies methods class develop and teach a unit of instruction in area elementary schools for four to six weeks each term. On numerous occasions, I have arranged for my students to team with international students on campus. Together, these students work to develop a way to integrate the international student's knowledge and experience into the unit. As a result of this experience, American students develop a relationship with some of the international students on campus, the international students have the opportunity to get into the local community and interact in area schools, and American elementary students come into regular contact with international students.

Partnership stories. The Partnership Story Project provides opportunities for children to collaborate with others either overseas or in other settings in the United States in the writing of a joint story, thus integrating social studies, language arts, and cooperative learning. Children in one classroom begin the writing of a story by identifying characters, a problem, and a setting, and developing a story to the point where a conflict has to be resolved. The first half of the story is then mailed to children in another school who complete the story, translating it into their own language if in a non-English setting (see Cusher, K., "Creating Cross-Cultural Understanding through Internationally Cooperative Story Writing," in *Social Education*, January 1992, 43-46). Inservice and preservice teachers have worked on such projects with area children.

Overseas Student Teaching. Each year, 15-20 of our students complete their student teaching in an overseas site. I am the current director of the Consortium for Overseas Student Teaching (COST), a group of American teacher education programs actively sending student teachers to 12 different countries.

Recommendations

Significant, extended cross-cultural experiences, ideally gained through living and/or working in a culture other than one's own are very important. Couple the experience with reading from the fields of cross-cultural psychology and training, intercultural and multicultural education, and development education. I have written two textbooks, *Human Diversity in Education: An Integrative Approach*, (Cushner, McClelland and Safford, 1992, McGraw-Hill; second edition available in 1996), and Intercultural Interactions (second edition): *A Practical Guide*, (Cushner and Brislin, 1996, Sage Publications). Numerous other good books and videos exist, but all must be coupled with firsthand experience.

UNITED STATES – Ohio

Merry M. Merryfield

Associate Professor in Social Studies and Global Education
249 Arps Hall, 1945 N. High Street
The Ohio State University
Columbus, OH 43210

TELEPHONE: 614/292-5381
FAX: 614/292-7812
E-MAIL: mmerryfi@magnus.acs.ohio-state.edu

Background

As a child in Knoxville, Tennessee, in the 1950s, I was influenced by people who were fighting segregation, overt racism and prejudice against African Americans, Jews, Catholics, and Appalachian whites. A missionary family in my church helped me connect oppression in my own community to colonialism in what was then The Congo. Later as a social studies teacher in Atlanta, my thinking about the role of education in societal change and local/global connections was influenced by massive white flight during school desegregation as I taught about slavery and civil rights in the United States and imperialism, human rights, and independence movements in Africa.

My most critical experiences have been in Africa—teaching in a rural school in Sierra Leone as a Peace Corps Volunteer, working with a nutrition education program in Liberia, researching the role of education in the national development of Nigeria, Kenya, and Malawi (18 months learning from primary school teachers), and working in curriculum development for the Ministry of Education in Botswana. My colleagues, students, and friends taught me much about human wants, needs, and dreams, about myself as an American woman, about privilege and political repression, and about the remarkable power of humans to seek a better future for one's children.

My work with teachers as the outreach coordinator for the African studies program at Indiana University and professor at Ohio State has taught me that the integration of knowledge, cross-cultural experiences and reflection within a learning community are powerful strategies in overcoming the stereotypes, misinformation, and bias that most Americans have towards Africans and people of color. My commitment to multicultural and global education comes from work in American schools and from cross-cultural experiences in the United States and in seven other countries.

Why Make Connections Between Multicultural and Global Education?

Problems of injustice, inequality, poverty, privilege, ignorance, and bigotry found in the United States are related to similar problems in countries around the world. There are critical connections between these problems in our local communities and the national and global systems that maintain the status quo. In an age of dynamic change, human diversity, economic inequities, environmental destruction, and global communications, we must prepare young people to understand and act upon knowledge of both their local and global worlds.

Examples from My Work

In every workshop or class I teach, I bring in multiple perspectives and link events and knowledge of the local community and nation to global history and global systems. I want teachers to use these constructs (multiple perspectives and local connections to global systems and other peoples) to help their students make sense of their world past, present, and future.

I systematically plan cross-cultural experiences in my classes so that all get to know and work with someone different from themselves and develop knowledge of another culture and skills in cross-cultural communication. For example, in the WI95 seminar, "Teaching About Africans and African Perspectives," I worked with the OSU Center for African Studies so that my 20 American teachers could work with 10 graduate students from Ghana, Mali, Nigeria, Tanzania, Senegal, South Africa, and Uganda. These "African Consultants" were paid by the center to work collaboratively with teachers during the seminars and in independent study pro-

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jects. All of us learned much about ourselves and the cultures of the Americans and Africans. Some excellent K-12 instructional materials and school programs were developed through the cross-cultural collaboration.

I structure assignments and class activities so that the teachers I work with reflect upon what implications the course's experiences, knowledge, and skills have for their own teaching and learning.

My research and writing focus on understanding teachers' instructional decision-making as they teach about the world and its peoples and the role of teacher education in improving multicultural and global education in the United States and African nations.

Recommendations

All teachers (and teacher educators) need to have extensive cross-cultural experiences. We must live in a culture other than our own (within the United States or overseas) in order to see the world through another culture's eyes and see our own culture as it is reflected from others' worldviews. All educators need to experience both living on the margins (could be linguistically, socially, politically, etc.) and fitting into the mainstream in order to understand the critical nature of identity and situated pedagogies in today's schools.

Readings: Samir Amin's *Eurocentrism*, Buchi Emecheta's *The Joys of Motherhood*, Robert Harvey's *An Attainable Global Perspective*, bell hooks' *Outlaw Culture*, Paul Kennedy's *Preparing for the 21st Century*, Gloria Ladson-Billings' *The Dreamkeepers*, Ali Mazrui's *The Africans*, Edward Said's *Culture and Imperialism*, Angene Wilson's *The Meaning of International Experience in Schools*.

I recommend action research within a learning community of diverse classroom teachers and teacher educators on an issue or topic in multicultural or global education of mutual concern.

UNITED STATES – Ohio

G. Susan Mosley-Howard

Associate Professor
Department of Educational Psychology
Miami University
201 McGuffey Hall
Oxford, OH 45056

TELEPHONE: 513/529-6621

Background

As an African American woman growing up in several areas around the Midwest but primarily urban America, my socialization was filled with cross-cultural experiences. Learning about culture, appreciating culture, and infusing it into my academic practice was a natural extension of my own sense of self.

As a young scholar, I attempted to ensure the inclusion of diverse people within the study of psychology and education. That process was significantly enhanced by two professors at the University of Michigan. At Michigan, I was exposed to the instruction of James Jackson and Philip Bowman, and the writing of Niam Akbar, Harriet Pipes-McAdoo, Ron Edmonds, Curtis Banks, and many others. Their praxis (theory and practice) not only informed my thinking, but they were highly effective in engaging me in discourse to transform and extend my thinking about the interaction of culture (on a global basis) and psychology. I have attempted to extend that practice to my own students.

Why Make Connections Between Multicultural and Global Education?

I charge myself with the responsibility of preparing future psychologists and educators for the world in which they will work. Examining the changing demographic picture of our own country, and recognizing the constant interface between our country and other countries, is more than enough to highlight the need for understanding global education. For today's psychologist and educator to adequately serve and advocate for diverse populations, they need a diverse knowledge base.

For those who have not been afforded this rich diverse experience during their socialization, it is essential that they receive it during their academic training. This requires continuous references to multicultural and global exemplars. Theoretically the two relate in terms of understanding culture, knowing history, customs, traditions, human needs, and characteristics that facilitate our understanding of other human beings. I examine these connections by using the idiographic view of human analysis where each characteristic of a person and group is examined and common and diverse attributes are easily detected. I then follow up that discourse with students by facilitating their interaction with people of diverse groups.

Examples from My Work

To infuse multicultural and global awareness into my praxis, I have:

Created courses, "African American Psychology" and "The Black Family." The courses look at the Black Diaspora and psychological constructs of identity formation, Cross's model of Nigresecence, self-esteem, joblessness, and emotional adjustment.

Infused multicultural examples into existing learning and human development courses that examine all cultures in the United States and children from other countries in the world.

Published on these issues related to assessment, mental health status and development, including G. Susan Mosley-Howard and D. Bergen, (1994), "Assessment Perspectives for Culturally Diverse Young Children" in D. Bergen (ed.), *Infant and Toddler Assessment: Transdisciplinary Team Perspectives*. New York: Teachers College Press.

Worked collaboratively to create an interactive video disc on race and gender awareness, "The Interactive Multicultural Awareness Program: Confronting Racial Insensitivity on Campus" (available through Miami University).

Co-facilitated workshops outlining the importance of infusing culture and gender awareness into the classroom.

Implemented research on social issues that impact diverse people. See G. Susan Mosley-Howard (1995). "Best Practices in Considering Culture" in A. Thomas and J. Grimes (eds.), *Best Practices in School Psychology*, Washington, DC: NASP; and G. Susan Mosley-Howard and Y.R. Harris (1993). "Teaching African American Psychology," *Teaching of Psychology* 20, 4, 234-235.

Recommendations

Emphasize the need for self-examinati[illegible]f attitudes and knowledge related to diverse peoples in the United States and other countries.

Read works focused on culture such as John Ogbu's "Black Education: A Cultural-Ecological Perspective" in H.P. McAddo (ed). *Black Families* and James Banks' *Multicultural Education*.

Become aware of research that expands our view of culture such as work by Asa Hilliard, John Ogbu, Linda James-Myers, Harriet McAdoo. Read international journals on culture.

Seek out cross-cultural experiences to foster further education.

UNITED STATES – Ohio

Josephine Scott

Supervisor, Multicultural Education
Columbus Public Schools
Northgate Center
6655 Sharon Woods Blvd.
Columbus, OH 43227

TELEPHONE: 365-5039
FAX: 614/365-6439

Background

I grew up in a rural area of Wilcox County in Alabama. During my childhood, the county was known as the poorest and most racist county in the state, on an almost equal footing with Jackson County in Mississippi. My memory of the place is of separate black and white everything with signs to reinforce it, additional unwritten Jim Crow laws, underfunded black schools, and very evident remnants of sharecropping. In 1964, my sophomore year of school, the civil rights movement arrived in Wilcox County, and thus my senior high years were filled with marches, sit-ins, voter registration drive work, death threats, and the pleasant opportunity of hearing the charismatic and mesmerizing Dr. King speak in person on two occasions. I had adult friends who participated in both the aborted (because of police attacks with tear gas, water hoses, dogs, and clubs) and the successful Selma to Montgomery March (Selma was 35 miles northwest of my home). My college experience in Montgomery, Alabama, saw some continuation of these type activities as Alabama State University joined other black colleges in different kinds of protest and since Dexter Avenue Baptist Church was only 20 or so blocks from campus.

The experience in my early life that gave me a chance to recognize my negative socialized biases about white people came during the summer following my junior year of college. I was selected to be a volunteer with a summer camp program sponsored by the United Methodist Church. This program sent U.S. minorities and people from other cultures outside the United States to white summer camps in isolated pockets of the country to share their cultures, etc., with the campers. This was the first time in my life that I had numerous positive encounters and experiences with white people such that I was able to escape the images of them I had been stamped with from life in Wilcox County and Montgomery, Alabama. Since this time period, I have recognized the importance of (1) knowing and working to control my biases so that they don't control my images and expectations of others or my interactions with them, (2) personally and professionally working to sensitize others to issues of discrimination, stereotyping, etc., and (3) developing and maintaining cross-cultural friendships and making them a significant part of my social life.

Why Make Connections Between Multiculturalism and Global Education?

As a result of my teaching experience (Black studies, ethnic studies, ethnic literature) and my extensive professional experiences (hearing speakers of varied backgrounds, taking numerous classes, participating in MCE reading and study groups, reading lots of MCE literature and viewing an equal number of MCE videos), I have come to realize that the issues in multicultural education and the discrimination faced by various U.S. groups exist in much the same way in other parts of the world. Although there might be an intended victim for a given "ism," we are all victims of it in one way or another. None of us are free unless all of us are free. Moreover, our children will live and work in a very interdependent world, assuming we as a world's people begin to work together more effectively to preserve our world.

Examples from My Work

When I am teaching multicultural classes for our teachers or at local colleges, I make sure that I broaden issues to give them local, national, and international perspectives. In workshops and seminars, I also bring in these perspectives. I use current events from around the world to illustrate our interconnectiveness, but also to show the negative effect of extreme ethnocentrism.

I try to conduct my presentations in a way that makes the environment a learning community for all—one where we can cross gender, racial, or other lines, have open, honest discussions and raise questions that might seem naive to more cross-culturally experienced people.

Another effort I make is that of trying to get people to step outside their own limited realm of experience to recognize that while the "ism" that impacts them (sexism, for example) might seem to be the worst form of discrimination, every form of discrimination must be of concern to them if collectively we are to change the injustices and oppression that exist in the world.

In the multicultural class that we offer to our teachers through The Ohio State University, we have developed a portfolio approach that includes teaching and learning approaches and assessment in three areas: (1) cultural awareness of self and others, (2) multicultural curriculum and instruction, and (3) social action. Under the cultural awareness area, the teachers have to do a project that involves discovery of their own culture—not a family tree, but the impact of their culture on their everyday lives, on the values, traditions, etc. that their parents tried to instill in them. In this regard, the dominant culture in their lives might be based more on geography or religion. Under the social action component, we require a five-hour volunteer stint at a social service agency or a letter to an editor, etc., in reference to inappropriate treatment or omission of some group. These two assignment areas tend to have a real impact on the teachers in regard to themselves and others.

Recommendations

Try to develop a social friendship with someone whose culture is significantly different than your own.

Try to have cultural immersion experiences where you spend a significant amount of time as a minority in another culture. If you can afford it or can get into an international exchange program so that you live in another country for a significant amount of time, this experience would be even better.

Carefully examine your own beliefs about other groups to discover the biases and stereotypes you have been socialized to have and then work to transcend them in your interactions, behaviors, and expectations.

Make sure you incorporate materials in the content that you teach that will make your students more culturally sensitive and more knowledgeable about others. If, in your work, your colleagues and students come from different cultural groups, tap them as sources of knowledge building about their culture for yourself and others.

Start a club, social group, or study circle geared toward promoting cultural awareness and sensitivity and building or expanding group members' knowledge of other groups of people.

Become a social activist against injustice, oppression, and inequities geared toward specific groups of people.

Learn your own cultural background and know what that background has given you as values, beliefs, traditions, and linguistics.

Seek out the information you need to become a multiculturally- minded person. In today's information/technology age, information of this type is far more readily available.

View videos and films about specific cultural groups and about cross-cultural issues, such as "In the White Man's Image," "True Colors" (an ABC special on Primetime Live), "Ethnic Notions," "Color Adjustment," and "A Question of Color." Also read books such as Andrew Hacker's *Two Nations*, Ronald Takaki's *Strangers from Different Shores*, and Richard Rodriguez' *Hunger of Memory*.

UNITED STATES – Ohio

Multicultural Education (An inservice program of the Columbus Public Schools)

Northgate Center
6655 Sharon Woods Blvd.
Columbus, OH 43229

TELEPHONE: 365-5039
FAX: 614/365-6439

Contact Person: Josephine Scott

Conceptualizaions

Multicultural education (MCE) is an educational approach to the teaching-learning process that is aimed at promoting democratic values and beliefs and that strives to promote cultural pluralism within a society composed of diverse cultures in an interdependent world. The overarching goals of multicultural education are: (1) promoting more equitable access to academic, vocational, and social excellence in school settings for all students, and (2) enabling both students and educators to become effective in living in different cultural settings or multiple settings that present different ways of believing and of perceiving and evaluating the world. Accomplishing these goals and aligning school life to correlate with the definition necessarily include the development and use of culturally sensitive instruction, multicultural curricula, and the creation of inclusive classrooms and school environments.

Global education is an educational approach to the teaching-learning process that recognizes the interdependency of all the world's people and that promotes a positive regard for the international pluralism that is a reality of our world. This positive regard entails promoting an understanding and appreciation for the world's different cultural groups. It also entails recognizing that we all share the same world in terms of resources, treatment of the planet, etc.; that we are faced with threats to our future well-being and the planet's well-being because of our past behaviors; and that the solution requires all of our efforts and changes in all of our behaviors and attitudes.

Multicultural and global education have many foci in common. Efforts in both are inclusive of the following: promotion of human dignity and universal human rights; an understanding of and the combating of racism, sexism (and the other isms), prejudice, and discrimination locally, nationally, and globally; the inclusion of multiple perspectives in curricula as issues, events, themes, and concepts are examined; the development in people of a sense of responsibility to a world community that begins with self and the local environment; the improvement of intergroup and global understandings and relations; the improvement of intercultural communication; and promoting in students the multicultural skills they will need for the 21st century world in which they'll live and work—for example, being multilingual, seeing diversity as a strength, or being patriotic without having nationalistic prejudices.

Examples of Program Connections Between Multicultural and Global Education

Within the Columbus Public Schools' multicultural program efforts, all of the connections mentioned above are included in some way. When we bring in speakers for the lecture series, for example, they give both historical cultural information (groups' places of origin) as well as U.S. historical cultural information.

In the multicultural classes, fiber optic sessions, and TV video seminars we offer, we look at practices in other countries in issues such as race, gender, class, etc. When we do sessions on multicultural lesson planning, we encourage teachers to look at themes and issues from different U.S. perspectives but also from different world perspectives. Many of our elementary teachers, for example, do units on fairy tales from different places in the world—three or more Cinderella tales from different world cultural groups with special attention to how the culture of the group in that place changes the settings, the character descriptions, the actions that occur in the plot development, etc. Other units demonstrated or modeled for teachers focus on issues such as: how beauty is defined in different cultures, the rain for-

est, celebrations from around the world and the deep cultural beliefs that undergird them, etc.

We have also supplied all of our schools with a large binder of sample MCE lesson plans written by Columbus teachers and incorporating goals from the district's course of study. These samples also include local, national, and international issues.

When we purchase multicultural resources for our teachers—books, videos, audiotapes, etc.—we make sure that they provide information about both national and international groups. So, while our primary focus is on diverse groups in the United States, we certainly recognize and include other groups in our world—groups representing our ancestry, groups that, like us, must come to accept and value pluralism if we are ever to live with each other more peacefully. We also try to stress the importance of international issues and themes representing all of the land masses—continents—of the world, not just, for example, Europe and the United States.

Lessons Learned

Developing cross-cultural competencies has to be an ongoing, important part of both multicultural and global education. This is the only way that inroads can be made or that students and teachers can gain a deep understanding of the socialized biases and stereotypes they hold about different cultural groups in our world.

We all need to develop specific activities, classes, etc., to help ourselves, our students, and teachers to recognize that the negative experiences in our lives (oppression, discrimination, injustice) are not uniquely occurring only to us. We can't make the world better when we firmly believe that only people of our culture can understand and work to eliminate the negative aspects of our lives. This focus has to be more intense with our elementary students and teachers; it is much more difficult to have a positive impact on people if we wait until they are older.

Another lesson we've learned is that we have to work with the people and resources in our greater community who are working on the same issues. Our staff members work with local universities in teaching classes and making presentations to preservice teachers and university staff and with community organizations and groups, other local school districts, and other education groups. This collaboration is broad and includes joint sponsorship of speakers and other MCE events, the sharing of resources, and the sharing of knowledge and experiences.

We firmly believe that we have to be concerned about the overall effort of multicultural and global education being successful, not just our program. We know that the whole of society must change if we are to create a world that values cultural pluralism.

Willing to Share

Information packets about our program and our expertise.

Lists of recommended references, materials, and resources.

Our publication list. We have written several published articles on the program (Miranda and Scott) and our program is featured on a Video Journal video.

UNITED STATES – Ohio

Elementary and Secondary Teacher Education

404 White Hall
Kent State University
Kent, OH 44242

TELEPHONE: 216/672-2580
FAX: 216/672-3407

Contact Persons: Kenneth Cushner (director, Center for International and Intercultural Education, Elementary Ed. Multicultural Ed.), Richard Vacca (El. Ed. MAT), William Wilen (Sec. Ed. MAT and Social Studies), Beth Swadener (Early Childhood, Social Studies and Multicultural Education), Vilma Seeburg-King (Ed. Foundations), Kim Sebaly (Ed. Foundations).

Conceptualizaions

Multicultural education is a broad approach directed at such issues as helping American students (and teachers) to improve their understanding of the concept of pluralism in the United States and the multiple sources of cultural identity, including how culture impacts the teaching-learning process. Multicultural education aims to improve intergroup as well as intragroup interactions and to empower action-oriented, reflective decision- makers who are able and willing to be socially active in their school, community, and nation.

Global education seeks to improve student understanding of global (as well as local) interconnectedness and how various systems (i.e., political, economic) are similar and different. Global education improves people's ability to communicate across cultures and thus learn to work more effectively with one another to solve global problems and to increase people's sense of connectedness with others around the world.

Multicultural and global education are connected in many ways, including the development of multiple perspectives, inclusiveness and expansion of existing curriculums as well as individual experience, the necessity to develop an action-orientation, and a focus on culture learning and how it impacts communication as well as teaching and learning.

Examples of Program Connections Between Multicultural and Global Education

All undergraduate students in the college of education must take as their first course "Human Diversity in Education." This course introduces students to concepts and practice from the fields of multicultural education, special education, and gender education, while bridging international and global concerns. This course is linked with a 90-hour practicum where students work in area schools assisting in classrooms while focusing their attention to issues of diversity.

In "Elementary Social Studies Methods," students engage in multiple activities which demonstrate how concepts and objectives of global and multicultural education can be brought to life in the lives of teachers. Such activities include developing partnership stories and linking international students with preservice teachers as they prepare and teach extensive units in area schools.

Early childhood majors take an integrated course, "Social Studies and Creative Arts," where they develop units of instruction which stress insider's perspectives on critical issues facing many cultures around the world and how these issues can be presented to young children in American schools.

In "Secondary Social Studies Methods," students actively work to integrate a global and multicultural perspectives in their instructional material and model lessons.

We have also established a Center for International and Intercultural Education within the college of education. This center encourages student experiences (international student teaching), brings international scholars to the college, facilitates faculty and student exchange related to research and teaching both within culturally-diverse settings within the United States as well as abroad, and organizes a variety of travel programs around the world.

Lessons Learned

We fully understand the role that experience plays in the process of culture learning and how critical this is for our relatively inexperienced undergraduate preservice teachers. Our work in the diversity course, as well as actively bringing our students into highly diverse school settings helps us to achieve our goals and objectives.

Our work with the international students and our methods students has resulted in a win-win experience for everyone. The international students develop a greater understanding of American communities and school children while building a closer relationship with American undergraduates. American school children and teachers have extensive interaction with international students. And our undergraduates, while developing a long-term relationship with the international students, learn how to integrate cultural informants in their instruction.

We have also learned of the importance of extensive and sustained contact. We must constantly strive to provide significant experiences and cognitive inputs related to these concepts throughout our student's experiences.

Willing to Share

Syllabuses, reading lists, articles and books written by faculty, speakers, and travel experiences. Of special interest is the flexibility in our graduate programs which encourage integration of such concepts.

UNITED STATES – Ohio

Social Studies and Global Education

249 Arps Hall, 1945 N. High Street
The Ohio State University
Columbus, OH 43210

TELEPHONE: 614/292-5381
FAX: 614/292-7812

Contact Persons: Merry Merryfield, Steven Miller, Richard Remy

Conceptualizaions

Multicultural education aims to empower students through transformative knowledge, social action, participatory skills, and attitudes that affirm diversity and equality of opportunity. Teacher educators need to prepare teachers to teach with culturally relevant pedagogy in diverse settings, develop multicultural curricula, and restructure schools to promote the learning and achievement of all students.

Global education aims to prepare students for the dynamic challenges of a culturally diverse and globally interconnected world. Teachers need knowledge of different cultures and global systems (such as economic, political, technological, environmental, etc.), skills in perspective-taking and cross- cultural communication, and significant experiences in working with people from other cultures if they are to teach global perspectives. Teachers must perceive of themselves as actors in globally interdependent world where their lives and decisions affect and are affected by peoples around the world.

Multicultural and global education are connected in their attention to cultural learning, diverse voices and multiple perspectives, lived experience, improving quality of life, and concerns about inequality and injustice in people's lives.

Examples of Program Connections Between Multicultural and Global Education

Within our social studies certification program, our 10-credit-hour PDS methods block integrates multicultural and global perspectives in curricula (through planning social studies courses) with seminars in culturally relevant pedagogy and through 150 clock hours of application of curriculum planning and instruction (actual planning, teaching, and structured reflection) in diverse classroom settings.

In the required course, "Infusing Global Perspectives in Education," teachers reflect upon their perspectives of critical issues facing our city and the world. Then they examine perspectives of peoples from other parts of the world on what they see as critical problems and issues.

In the graduate seminar "Teaching About Africans and African Perspectives," teachers examine critical perspectives on historical changes in the ways American schools, textbooks, and media have marginalized or trivialized content about African peoples and issues and then look at possible relationships between such negative content and the status of Americans of African descent.

Merryfield and Remy developed a textbook, *Teaching About International Conflict and Peace* (1995) for social studies teachers. It includes an 80-page case study written by Steve Shapiro, a teacher in our professional development school, as he worked with one of our student teachers to address race-related conflicts in his school through interdisciplinary planning of an six-week unit on conflict management and racial conflict in South Africa.

Lessons Learned

Significant cross-cultural interaction is essential in developing multicultural and global perspectives. We recruit students and teachers and work with OSU's Office of International Education and the Center for African Studies to bring together our city's diversity (mostly African American, Appalachian, and South Asian and East Asian immigrants) with people from other parts of the world. We find that learning from these experiences can be maximized through assignments in diverse groups or pairs and ongoing reflection in a supportive learning community.

For our preservice teachers, there must be continuity between university courses and in-school

experiences and student teaching. We developed a professional development school (PDS) network to ensure that our preservice teachers are mentored by classroom teachers who have knowledge, expertise, and commitment to multicultural and global education.

Teachers unfamiliar with multicultural and global education often begin with the teaching of multiple perspectives (as in multiple ways of viewing the Colombian encounter, immigration, or movements for self-determination) as this concept seems easier to adapt and less controversial than other themes such as global systems or global distribution of wealth and power.

Willing to Share

Syllabuses and reading lists for our courses, "Social Studies Methods," "Infusing Global Perspectives in Education," and "Teaching About Africans and African Perspectives."

List of articles and books written by our program's professors and teachers on global and multicultural education.

Our special strengths are our M.A. and Ph.D. programs in social studies and global education, our experiential courses and study tours, curriculum development through the Mershon Center, and our research on how teachers implement global education in K-12 classrooms.

UNITED STATES – Oregon

Janet M. Bennett, Milton J. Bennett

Co-Directors
The Intercultural Communication Institute
8835 SW Canyon Lane, Suite 238
Portland, OR 97225

TELEPHONE: 503/297-4622
FAX: 503/297-4695
E-MAIL: ici@pacificu.edu

Background

Children of the 1960s, we left San Francisco in 1968 to join the Peace Corps in Micronesia. For two years, we lived in the community and on the local economy, teaching English as a Second Language and helping with some development projects. Like most other PCV full-termers, we survived by adopting a certain degree of "cultural humility." For instance, we realized that our job was not so much to develop them as it was to develop ourselves. Rather than expect gratitude for our efforts, we ourselves felt grateful for the opportunity to learn. And most of all, we returned to the United States as proponents of John F. Kennedy's third goal for the Peace Corps: to create a group of United States citizens with global consciousness.

Both of us then had the opportunity to complete graduate work in one of the first Ph.D. programs in intercultural communication at the University of Minnesota, Twin Cities. Armed with both some experience and some theory, we took teaching jobs at Portland State University (Milton) and Marylhurst College (Janet). Thirteen years and a lot of students later, we started the Intercultural Communication Institute with the following assumptions and goals: (1) Education and training in intercultural communication can improve competence in dealing with cultural difference and thereby minimize destructive conflict among national, ethnic, and other cultural groups; and (2) we therefore share an ethical responsibility to further education in this area.

Why Make Connections Between Multicultural and Global Education?

Similar principles of ethnocentrism underlie the inability to appreciate cultural difference, whether that difference is between people of different nationalities, ethnicities, genders, physical abilities, or sexual orientations. Similar strategies of mutual adaptation can improve communication in all those situations as well. The politically-charged atmosphere of domestic diversity can be discharged more constructively when issues of power and oppression are balanced with the vision of a global village operating within societies. And the sometimes impersonal attitude of international relations can benefit from the interpersonal focus of domestic diversity. In other words, multicultural and global education can and should be synergistic.

Examples from My Work

When we do domestic diversity work with administrators and faculty of colleges and universities, we stress the importance of including foreign students as an element of diversity on the campus. While some domestic groups may resent sharing resources with "foreigners" and some international studies offices may resist the diffusion of their traditional emphasis on educational exchange, a surprising number of campuses are embracing this integration. It makes sense financially, it makes sense logically, and it creates "value-added" for all students.

In working with teachers and faculty on classroom intercultural issues, we use the approach of "cognitive and cultural diversity." We draw attention to differences in both learning styles and culturally-related communication styles. Teachers see that certain analytical frameworks are useful for many kinds of cultural difference. They recognize that good teaching in multicultural classrooms does demand some specific knowledge about the cultures represented, but that there are also some general principles of such teaching that are useful, whatever the cultural mix. For instance, addressing a variety of learning styles compensates for cultural biases towards only one kind of teaching/learning both within and between cultures. Or using a variety of devices for gaining student input into discussions (e.g., dyad breakouts, written rehearsal, and other

co-op learning strategies) addresses a wide range of cultural as well as individual differences.

Recommendations

We need to recognize and claim our own cultures at many levels, particularly if we are from the United States, where people tend to think of themselves more as individuals than as members of a national culture. Failing to recognize this commonality yields divisiveness rather than diversity. Members of the dominant group of a society (European Americans in the United States) need to avoid the assumption that they are "standard" and everyone else is "ethnic." Otherwise they may fail to recognize the institutional privileges associated with dominant ethnicity.

Readings: Ed Stewart and Milton Bennett, *American Cultural Patterns*; R. Michael Paige, *Education for the Intercultural Experience*; Gary Althen, *Learning Across Cultures*; Gonzalez, Alberto, Masha Houston & Victoria Chen, *Our Voices: Essays in Culture, Ethnicity, and Communication.*

The Summer Institute for Intercultural Communication held near Portland, Oregon offers seminars and workshops on over 30 topics related to teaching and training in intercultural relations. Information is available from the Bennetts at the above address.

UNITED STATES – Oregon

Steven Thorpe

Coordinator for Teacher Education
Department of Education
Southern Oregon State College
Ashland, OR 97520

TELEPHONE: 503/552-6923
FAX: 503/552-6287
E-MAIL: sthorpe@wpo.sosc.osshe.edu

Background

As a child growing up in Baytown, Texas, in the 1950s, I experienced a multicultural environment in several ways. People in our multicultural community interacted frequently within the confines of a segregated society. Later, I learned many multicultural lessons as a result of the integration that took place in our public schools while I was a student. Additionally, I am very grateful to my father and mother for helping me learn to be open to all people. I can remember multiple situations where my father made public statements that our family would not participate in discrimination against African Americans.

As Baytown is part of the major petro-chemical industrial complex on the edge of Houston, I was introduced to global connections from my earliest days. My family and I would observe the flags of the oil tankers plying the Houston ship channel and then we would consult our encyclopedia to learn of their origins. Through this international oil connection, I also encountered several people from Arab countries, Southeast Asia, and East Asia.

Travel with my family expanded my horizons. As my father was from southern Virginia, we would make car trips to Virginia every three or four years. Each time, my parents would chart a different route so that we might see a famous historical site or geographical attraction. I draw a direct link between those experiences and my desires to become a social studies educator and enroll in international studies courses in college.

Many of my most significant international and cross-cultural experiences have been in Asia. When I taught English and history for three years at two teacher-training institutions in China, I was able to integrate firsthand experiences with my textbook knowledge of the Chinese language and culture. Additionally, my work with the Bay Area Global Education Program (BAGEP) and the Consortium for Teaching Asia and the Pacific in Schools (CTAPS) has helped me to see the value of experiential education as a means of understanding global connections and multicultural lessons. Probably the most powerful experiences have been my work with curriculum study tours to China and India. I observed that we maximized learning opportunities in these tours when we had good preparation prior to the tour, reflected in the midst of the tour, and debriefed in the academic year following the tour.

Why Make Connections Between Multicultural and Global Education?

We should make connections between multicultural and global education because we want to be good educators. Good teaching would incorporate these two elements because they are a part of our world and they should be a part of our understanding of the world. If we are engaged in good educational practice, we will deal with these elements regardless of labels. In fact, the only reason we label multicultural and global education is to understand these domains and to emphasize that they need to be a part of a good educational program.

Social and cultural factors such as race, gender, economic status, economic production, religion, education, and art are found in every society around the world. These local cultural factors are influenced by global factors and vice versa. So, it is essential that multicultural education and global education be infused together as part of a good educational program that is inclusive and shows linkages. Anything less would provide an inadequate education for students who would then be making

uninformed decisions as they participate in our society.

Examples from My Work

In each class or workshop that I teach, I incorporate materials and activities which offer multiple perspectives. For example, I open every curriculum and instruction session by asking participants if they agree with the statement, "All genuine knowledge comes from direct experience." Without revealing the origins of the statement, I ask that every person report their perspective on the statement and link it to their teaching work. Then, using a questioning strategy, I ask if people know who made the statement and/or what culture the person came from. Finally, I reveal that Mao Zedong made the statement and we discuss the context in which he made the statement as well as how the statement fits our respective working environments and teaching fields. The aim is to be reflective about our work so as to overcome our tendency to be curriculum technicians. This reflection includes making cultural and global connections.

I endeavor to infuse my teaching with experiential lessons coupled with reflection. We always include simulations so that participants can encounter the affective as well as cognitive components of global and multicultural lessons. These simulations also provide teachers with curriculum activities and skills to use in their classrooms. Additionally, in our teacher education program, we require each student teacher to have at least one field experience in an ethnic and linguistic multicultural setting.

I urge students to view education as an endeavor to help us overcome our tendencies to be geocentric, tempocentric, and ethnocentric. Normally, we concentrate only on the ethnocentric issue. But the other tendencies are equally limiting.

Recommendations

I recommend that all educators have at least one meaningful field-based cross-cultural experience in order to understand the world through another perspective. Viewing the world through the eyes of another person will help us understand and reflect on the cultures of others as well as our own culture. This field-based experience should be conducted in a supportive and reflective context to enhance the opportunities for a positive learning experience.

While there are many educational materials that are very helpful in teaching multicultural and/or global lessons, I believe that students (especially precollegiate students) react favorably to feature films. Depending on the age-level of the students, films such as "El Norte," "A Great Wall," "The Gods Must Be Crazy I," and "Fiddler on the Roof" can be very useful in stimulating understanding of multicultural and global understandings.

I encourage educators to use curriculum materials from organizations such as the Stanford Program on International and Cross-Cultural Education (SPICE), tel: (415) 723-1114.

UNITED STATES – Oregon

The Intercultural Communication Institute

8835 SW Canyon Lane, Suite 238
Portland, OR 97225

TELEPHONE: 503/297-4622
FAX: 503/297-4695
E-MAIL: ici@pacificu.edu

Contact Persons: Janet M. Bennett, Milton J. Bennett

Conceptualizaions

Multicultural education is approached at ICI as the domestic application of intercultural communication principles. Culture is taken in its subjective sense, including patterns of verbal and nonverbal behavior, communication style, and values maintained by groups of interacting people. Types of culture can include nationality, ethnicity, gender, physical ability, sexual orientation, class, and other definable groups. Outcomes of this kind of multicultural education include the ability to distinguish appropriate cultural generalizations from stereotypes, cultural self-awareness, skill in analysis of interaction patterns, recognition of institutional privilege and ethnocentric imposition of cultural values, and strategies for mutual adaptation of behavior.

Global education is approached at ICI as the international application of intercultural communication principles. Subjective culture includes the same elements as in the multicultural education definition, but the analysis of interaction aims mainly at national cultural differences. The goal of global intercultural education is to complement knowledge gained through globalized curricula with competence in face-to-face interaction. These competencies include the awareness of ethnocentrism, skills in cross-cultural interpretations of behavior, perspective-shifting and behavior adaptation, and the ability to manage ethical commitment in relative cultural contexts.

Multicultural and global education are two sides of the same coin. The coin is the development of intercultural sensitivity and competence. The domestic aspects of such development demand attention to issues of political power and intergroup relations in addition to general "ethnorelative" competence. The international aspects of the development demand particular attention to issues of ethnocentric projections of universalism and ethical commitment, in addition to the basic skills. In both cases, the goal of education is to foster an appreciation and respect for cultural diversity and to facilitate the skills necessary to communicate amidst such diversity.

Examples of Program Connections Between Multicultural and Global Education

Within the Summer Institute for Intercultural Communication (SIIC), the main teacher education program sponsored by ICI, workshops are offered on both global and multicultural topics. In 1995, of the 33 topics offered, 12 focused on mainly multicultural issues, nine on mainly global issues, and another 12 clearly combine both aspects. Some examples of the 1995 workshops include Carlos Cortès on "Developing a Multicultural Vision," Michelle Duryea and Ken Hawkins on "Conflict Resolution Across Cultures," and Stella Ting-Toomey and Judith Martin on "Teaching Intercultural Communication." Faculty for SIIC are selected for their ability to integrate multicultural and global issues, so that there are few cases within workshops or in general discussions during the week-long program where connections are not being made.

The other major ICI program is the Master's Program in Intercultural Relations, offered jointly with the McGregor School of Antioch University, Yellow Springs, Ohio. All 10 of the core courses required for the degree intentionally integrate multicultural and global perspectives. For instance, "The Intercultural Perspective" explores the history of intercultural study in both of global and domestic contexts, and "The Process of Change" examines both ethnic identity development models and the phenomenon of "cultural marginality" experienced by third-culture kids. Another 30 credits of directed study and thesis build on the core courses. The stu-

dents' committees encourage the discovery of intercultural principles common to global and domestic contexts while guiding specialized applications.

Lessons Learned

The more sophisticated our learners, the more they seem to appreciate the integration of global and multicultural issues. Resistance seems to come in two forms: a few international participants who don't understand the emphasis in the United States on diversity and haven't yet seen its relevance in their own countries and some members of non-dominant groups in the United States who fear that their particular political concerns will be diluted in a more general treatment of cultural difference.

In the master's program, all our students seem to take the integration of global and multicultural education for granted. They see their connections of multicultural and global education as a harbingers of the future.

Willing to Share

Brochure on the summer institute.

ICI maintains a reference library of about 10,000 items—books, articles, teaching materials, etc.—that are all focused on intercultural communication and the intercultural relations in both the global and the United States domestic contexts. Plan a trip to Portland, enjoy the Pacific Northwest, and visit us!

UNITED STATES – Pennsylvania

Mary Harris

Associate Professor in Curriculum and Foundations
1342 McCormick
Bloomsburg University
Bloomsburg, PA 17815

TELEPHONE: 717/389-4241
FAX: 717/389-3894
E-MAIL: mharri@planetx.bloomu.edu

Background

I spent 21 years as a high school teacher, counselor, and administrator in Los Angeles where I was a member of the staff that opened the first fully integrated school in the district. I also had an assignment as a head counselor in Watts.

My dissertation is *Cholas, Mexican American Girls and Gangs*. In researching that work I spent a year interviewing the female cohort of the gangs in the San Fernando Valley of Los Angeles.

I did not know I would be doing the work I do when I first arrived at Bloomsburg University. About 98 percent of the students are European American, mostly from rural communities where experiences with people of color are limited. Students bring to class the prejudices and stereotypes learned at home, in school, and from the media. There is much work to be done here.

I am committed to building a campus community where students from our disenfranchised groups are more fully represented, and where the dignity and worth of every individual are respected. My focus has been multicultural and global education. I am developing courses and programs designed to reduce prejudices and stereotypes and provide experiences for my students which will help them move toward achieving global perspectives. I also work within the larger university community on issues of diversity.

Why Make Connections Between Multicultural and Global Education?

I believe the connection is already there. True multicultural education must be global in nature. The issues of equity and justice are issues for all of humanity. Human rights abuses exist everywhere. The "isms" are pervasive. Racism is increasing everywhere, not only in this country. The issues are global, not national. For example, what happened to the indigenous peoples in this country continues to happen in many countries, especially Central and South America. Abuses against women, such as female genital mutilation, impact on me as a woman here as well as all women everywhere. Battering and spousal abuse are international.

We must all expand our understandings and learn to think and live globally. Such knowledge is essential for business and for understanding our changing demographics. Global and multicultural understanding is crucial if we are to ever hope for peace.

Examples from My Work

I have developed programs to provide our students with experiences in diversity. This is our fourth year of planned field experiences in urban schools where our students (67 in May 1995) work under mentor teachers. Students work in the schools during the school day and then participate in evening sessions which include presenters from the schools and the community. For our students who have had no experience working with diverse populations, this program has been critical in changing perceptions and reducing prejudices. Students have an opportunity to reach outward, to begin to understand that they too often judge people on the basis of their own cultures, and they begin to separate the cultural issues from the social issues. Through experiencing other cultures, they begin to work toward intercultural competence and global awareness.

I direct The PRIDE Program, a long-range recruitment program which brings sixth to 12th graders from Harrisburg's middle and high schools onto the university campus each summer. PRIDE 1995 included a new group of graduating sixth graders, and returning seventh, eighth, ninth, 10th, and 11th graders. Students live in the dorms, attend college classes, participate in outdoor and sports

activities and are motivated to stay in school and eventually attend college. It is a strong effort to recruit and retain students from low-income groups who often drop out of high school. Serving as student counselors in the program, our students have an opportunity to work closely with these young people. This is the fourth year of the program which now operates on a $100,000 annual budget with support from the university, businesses, and the state system of higher education. PRIDE not only provides other students and many of our staff with an opportunity to interact with young people who represent diversity, in the long term it will bring more students of color to our campus. By learning to deal effectively with other cultures within the United States, we can learn to accept a variety of cultures within our interdependent world.

I work within the community as a member of the Racial-Equity Task Force, and am one of the task force trainers offering workshops on "isms." These workshops provide participants an opportunity to explore their own prejudices and examine the roots of oppression within our society. We all must work to promote understanding and unity among all people, not only here but throughtout the world. I chaired the University Curriculum Committee subcommittee on diversity which recently instituted a diversity requirement for all of our students. The diversity requirement includes courses which focus on matters related to gender, race, ethnicity, religion, and global perspectives, and it provides in-depth knowledge and understanding of cultural diversity.

I am faculty adviser to START (Students Together Alleviating Racial Tension), an extracurricular organization which took root out of action projects in a scholars seminar I taught. The group, now in its third year, consists of American and international students from all levels and all majors at the university. They have conducted workshops, resolved issues on campus, sent out newsletters, and formed a coalition of other student groups on campus.

Recommendations

I would like to see a required freshman seminar which focuses on issues of diversity. Global perspectives need to become an integral part of all courses and majors.

A year abroad for all students is essential. How about a Student Corps, similar to the Peace Corps, which would provide an in-depth experience in another country?

I'd like to move away from an Eurocentric curriculum and improve teaching methods. I believe the teacher-lecture, student-take-notes system in our universities is limiting. I would move toward methods which require that our students develop a critical consciousness. We need to re-think what it means to be truly educated.

UNITED STATES – Pennsylvania

Murry Nelson

Professor of Education and American Studies
150 Chambers Building
Pennsylvania State University
University Park, PA 16802-3205

TELEPHONE: 814/865-5433
FAX: 814/863-7602
E-MAIL: mrn2@psuvm.psu.edu

Background

I was raised in Chicago as a Jew within neighborhoods with high percentages of Jews, though always a minority. I went to a small liberal arts college during the 1960s where I was a sociology major focusing on discrimination. I then taught in the inner city of Chicago before going to graduate school.

In my first teaching job, my fifth-grade students were all Black and lived in one of the high-rise ghettos known as the Robert Taylor Homes. I asked them about what percentage of the people in Chicago were Black and they thought about 75 percent, this at a time when the correct percentage was just over 40 percent. Since their "out of neighborhood" experiences were generally limited to riding the rapid transit aimlessly around the city, this was not surprising. Then I asked the same question about Illinois and they responded about 50 percent, when the correct response was closer to 20 percent. After telling them the correct answer, I asked the same question regarding the entire world and got answers of about 10-20 percent. They were very surprised to learn that there were more people of African origin in the world than White Europeans. I realized that studying multiculturalism without a global context greatly reduced the impact of that study.

A couple of years later, some students were interested in why Pakistan and India were fighting. Again, a global issue, war, had no context without multicultural understanding, or, at least, appreciation.

I think that growing up during the Korean War and being in college during Vietnamese War protests made me see how much we did NOT know about other cultures, particularly Koreans and Vietnamese. How can global issues be understood without understanding culture(s)? Getting an M.A. in anthropology helped me to address this question more meaningfully, at least in my own mind.

Why Make Connections Between Multicultural and Global Education?

Multicultural education addresses understanding the varied peoples and viewpoints of a multiplicity of ethnic, religious and sexual and other "discriminated" perspectives. It usually is confined to one's own culture and the same kind of thought can be identified with such thinking outside the bounds of one's own culture. Issues of injustice, discrimination, and power are not confined to the United States.

There are other issues unique to each of these "fields," but the connection seems to rely most on the need for understanding the range of opinions associated with a diverse universe of peoples.

Examples from My Work

In my requirement for a unit in my elementary and/or secondary methods class in social studies, I require that students choose a group of people or an issue that transcends national borders and deals with larger cultural concerns, such as racial discrimination, cotton (the global implications of its production and the historical implications of discrimination are obvious), Canada, or homelessness.

I require that all my students purchase and read the *New York Times*, a true national newspaper with a global focus on a daily basis. We use national and international stories as vehicles to understand underlying, often cultural, issues.

We discuss maps and other representations of the world and how global representations are shaped by cultural biases. What would be a multicultural representation of a world map?

In addressing law education, I focus on global legal issues and multicultural perspectives, e.g., the Year of the Child, Law of the Sea, human rights and conflict resolution in global/cultural perspectives.

Recommendations

I recommend that teacher educators and students get out into their community, find out about issues, and simply observe the interaction of individuals and groups.

Attending a Kwanzaa celebration can make European Americans more aware of global concerns and values being identified "multiculturally." Non-Jews could attend a Friday night or Saturday morning Sabbath service to get one culture's perspectives on issues of human rights and dignity.

Job creation and loss in a community often reflects one economic or cultural group more than others. Think about how these concerns are affected by global demand, production, or employment.

Community power examination is often keyed to cultural power. This, in turn, can then be examined from a global perspective.

I also think that media can be very powerful in provoking reactions. The "Eyes on the Prize" series, the video from the Southern Poverty Law Center —"America's Civil Rights Movement," *American Experience* videos like "Geronimo and the Apache Resistance" are all very useful in learning about multicultural and global topics.

I also recommend James Banks' Ethnic Literacy Test as a discussion tool. This activity does, however, require considerable preparation and background knowledge to maneuver skillfully.

UNITED STATES – Pennsylvania

Sylvia Stalker

Associate Professor
Education Department
Clarion University
Clarion, PA 16214

TELEPHONE: 814/226-2507
FAX: 814/226-2558
E-MAIL: stalker@vaxa.clarion.edu

Background

Although my rural, upstate New York background provided very few opportunities to interact with people whose backgrounds were different from my own, my liberal, protestant parents taught me that all people deserved equal opportunities and fair and equal treatment. I joined the Peace Corps immediately after graduating from a primarily white, middle-class, women's college. Several friends and family members said I was postponing my life, but I wanted to see other parts of the world and find out if I had a place in it.

As is often the case with young Peace Corps volunteers, I learned a great deal about myself during my two years in Micronesia. In addition, I learned about the role of the United States abroad, since Micronesia was a Trust Territory at the time. I returned to live and work in multicultural settings and schools in San Francisco, Austin, Texas, and rural East Texas, where I frequently witnessed discrimination and racial hatred. I worked for two years with a federally funded program designed to help school districts implement Title IX, the Sex Desegregation Assistance Center of the Southwest, and I learned that sexism and classism are closely related to racism.

I believed that I needed a Ph.D. to make the type of changes I felt were needed in education, and my chance attendance at a National Women's Studies Association conference at Indiana University led to my enrollment at that institution. I took full advantage of the opportunities I found during my five years at IU. I hired private tutors to learn Spanish, and I traveled to Nicaragua and several other countries in Central and South America. I spent a semester on an exchange program in China and another as an intern with the Council of Interracial Books for children in New York City. My major, curriculum, enabled me to study the portrayal of Central America in U.S. social studies textbooks for my dissertation, and my minors (comparative education, women's studies, and bilingual education) also provided rich learning experiences. I did not have a career goal of teaching teachers. I wanted first to learn, and then I found acceptable work when I completed the academic requirements.

Most recently, I have completed an assignment as a Fulbright lecturer at the Regional College of Education, Mysore, India. I taught courses in teaching skills and strategies to junior-level students, observed student teachers, and presented workshops to teachers on humane and environmental education. Because it was such a significant personal and professional experience, I frequently refer to it in my teaching and discussions with students and colleagues. Similarly, I draw upon my experiences as a Peace Corps teacher and living in Texas to illustrate concepts which are included in the courses I teach.

Why Make Connections Between Multicultural and Global Education?

State and national borders are human-created. Although cultural groups exist within areas that are often determined by geography, isolation is the exception rather than the rule. Within most borders more than one culture can be found, and most cultures are represented within many borders. I believe that without the artificial separation of people into national groups, multicultural and global education would be the same.

Global education typically acknowledges the effect of politics on human interaction, as well as human impact upon the natural environment, areas which may be missing from traditional multicultural approaches. Similarly, multicultural education typically includes a focus on the interpersonal, such as classroom interactions, which may be overlooked in global studies. These differences are in academic approach only; all of us live within political and ecological systems, and we all interact with others. I

believe the differences between multicultural and global education are becoming negligible.

Examples from My Work

I arrange panel discussions of international students in almost every course I teach and for two annual campus-wide programs—a women's conference and a women's studies brown bag series. In my multicultural education classes, four or five international students present information on their backgrounds and their reactions to U.S. popular culture. In my curriculum class, the focus is on schools, but the discussion usually extends to the broader culture. Students in my classes and other faculty and community people tell me that the panels are often their first opportunity to talk with international students although they live, study, and work in close proximity. Students frequently refer to insights they gain from the international students' presentations in their written work or in class discussions, and each semester several students pursue a class project that involves further contact with the international students whom they first met in class.

An assignment in the multicultural education classes that I teach requires students to (1) attend at least three *multicultural* events on campus or in their community, (2) read at least three newspaper or newsmagazine articles that relate to multicultural issues or concerns, and (3) read at least two professional journal articles that address multicultural education. For each activity, students write a one-page paper that includes a synopsis and personal reaction. One paper is due each week for 10 weeks. Students then arrange their papers (by date, category, or topic), respond to the entire assignment in an additional paper, and present it in a small notebook.

Clarion University is located in a very rural area. Because the teacher education students typically lack experience in urban multicultural schools where beginning jobs are more available than in rural areas, I work on preparing students for urban schools. For example, I have arranged to have Clarion alumni teaching in Pittsburgh Public Schools speak to classes and student organizations. I have driven vans of Clarion students to Pittsburgh schools for a day's visit, and I bring Pittsburgh high school students who have expressed interest in teaching to our campus for two days of observing classes and an overnight stay in a dormitory. For the last four years, I have taken students to visit schools in Lancaster and York, Pennsylvania, Baltimore, and Washington, D.C. This program has recently been recommended for approval as a three credit hour course for both graduate and undergraduate students. I have written articles and presented papers on this effort.

Recommendations

Teachers and teacher educators must be secure in their own cultural identity and have significant cross-cultural experiences. Too often preservice teachers think that they have no cultural background because they are a part of the presently dominant culture in the United States. Activities which help them to acknowledge their own identity are essential in educating teachers who will be competent in multicultural and global education.

When I observe my students in the urban classrooms, for example, I help them understand and analyze their discomfort at being the only white in an all-Black classroom. I know that their experience will be extremely different at the end of the week than at the beginning. They will interact with teachers and children more easily and willingly, and they will initiate discussions and ask critical questions. And most importantly, they will conclude that they do or do not want to teach in urban schools.

I believe that all teachers and teacher educators must acknowledge racism, sexism, and other sources of bias and discrimination as social ills which prevent people from having equal opportunities, particularly in schools, and I believe we as educators must work to combat these problems.

UNITED STATES – Pennsylvania

Deborah Wei

Curriculum Specialist
Asian/Pacific American Studies
School District of Philadelphia
Office of Curriculum Support Room 330
21st and the Parkway
Philadelphia, PA 19103

TELEPHONE: 215/299-8912
FAX: 215/299-7795

Background

Growing up Asian American in the United States as the youngest child of Chinese immigrants enabled me to have a distinctively bicultural experience that shaped my thinking both personally and professionally. Many of the experiences of biculturalism were, frankly, painful. As a child, racism and discrimination don't make a whole lot of sense. Children cast around for explanations for why they and their family members are subject to overt ridicule or covert acts of discrimination and don't have a lot of places to go to get an explanation. As a child, I guess my only options were that either something was wrong with the society I was growing up in or something was wrong with being Chinese American. And, as a child, I preferred to lay the blame on the accident of my ethnicity.

As I got older, it became clear to me that this kind of attitude was wrongheaded, but it has taken me a lifetime to try and figure out that perhaps through education, I can work to broaden perspectives so the kinds of things which happened to me as a child will not happen to other kids. In addition, I fully recognize that my parents' own dislocation and the dislocation of many of my students (I have worked primarily as a teacher of English as a second language) has been caused by a lack of respect for countries' autonomy and right to determine their own futures. For these reasons, multicultural education and global education have become an important part of my professional and personal pursuits.

Why Make Connections Between Multicultural and Global Education?

Those of us in Asian American studies are in a very curious position. There is a natural tendency, unique to the Asian- American experience, to try and avoid global studies. Because of a long history of exclusion from the right to immigrate to the US, even today in 1995 in the mainstream America psyche, Asian Americans are still viewed as "foreign." Much of Asian American history has been shaped by America's vision of Asia and of its relations with Asian countries. At the same time, Asians in America have struggled for the right to be American—to not be forever thought of as foreign. Yet, as a population, because of the exclusionary immigration laws, we are largely first-, second- or third-generation immigrants. Our histories are tied up with Asian history as well as American history and also tied up with America's history in Asia. Unfortunately, much of Asian American experience has been defined and shaped by legacies of colonialism, imperialism, and war. Therefore, to me, the only way we can fully claim who we are is to look at the big picture.

Examples from My Work

I have been constantly looking for ways to articulate connections between global and multicultural issues in the field of Asian/Pacific American studies. For example, often times, Asian experience is "exociticized"—Asian cultural traditions often referred to as "mysterious" or "exotic." These cultural forms are only mysterious and exotic to those unfamiliar with them, not to the practitioners, who may very well be Asian American students in the classroom, who are forced to then place their family and/or community practices into this "foreign lens" context. They must acknowledge the "strangeness" of what may or may not be their own family's practices in an attempt to fit in. Or, in order to please, they may be forced to become the resident "expert" on cultural practices which do not have monolithic forms and of which young people have limited

understanding themselves.

One current project which I have developed in partnership with the Philadelphia Folklore Project is called "Asian Folk Arts in the Classroom." In this project, we have teamed traditional Asian folk artists (currently a master Hmong embroiderer and a Cambodian dance master) with teachers, Asian American students, and contemporary Asian American artists in an attempt to develop curriculum and process pieces to responsibly portray Asian folk arts in the classroom. We are considering how traditional Asian folk arts have evolved in both form and function in response to being relocated in a U.S. context. Some of the Asian American youth involved with this project are "street" youth, intimately familiar with the art of survival in the street. We look at symbols portrayed in Hmong embroidery and graffiti art in Asian communities. The hand gestures and codes of dress related to traditional Cambodian dance are also laid against the gestures and codes of dress required for survival on the streets of urban America (gang hand codes and colors). Why are some art forms valued and others devalued? How are they all similar in terms of cultural forms of response to needs of the community? We also look at how traditional folk art forms like embroidery have been developed into economic development projects to sustain some members of the Hmong community.

These quite complex questions rarely are addressed in the classroom. Folk arts in the classroom are often used as a "feel good" way of bringing globalism into the classroom without ever addressing harder issues. In this project, we are attempting to find a process to present the harder issues—racism, sexism, classism, and homophobia for example—within the context of discussing art forms.

This project is currently in process and some curriculum pieces will be published in 1996.

Recommendations

Read constantly. Reading should be broad and should be from multiple perspectives. I am not talking about reading scholars' works talking about other people. We must read works written by the people themselves. When possible, educators must create forums to further their own understanding and to challenge their own thinking, either through formal courses or informal discussion or study groups.

Travel to other countries. To begin to fully appreciate multiple perspectives, it is important to visit other countries and hopefully to arrange for an extended stay.

Become actively involved in your community (in my case, the Asian American community) in terms of addressing issues of social justice. Social justice education, to me, is the crux of multicultural and global education. Active community involvement has helped me to broaden my perspective and to stay rooted in the needs of my community. This translates into the lessons I develop and teach around issues of multicultural and global education in a way that "book" learning could never do.

UNITED STATES – Pennsylvania

Education in an Urban Society

3142 McCormick
Bloomsburg University
Bloomsburg, PA 17815

TELEPHONE: 717/389-4281
FAX: 717/389-3894

Contact Person: Mary Harris

Conceptualizaions

Multicultural education is anti-racist, anti-bias education. We must consider the social issues surrounding race matters and their history in this country. It is an inclusive curriculum that includes the histories, accomplishments, and writings of all groups. It explores our attitudes toward these groups and asks how those attitudes and understandings were generated. It must include the institutionalized patterns of racism against all groups and the sources of oppression.

Global education requires that we look at these patterns of oppression thoughout the world, especially now as we see an increase in human rights abuses everywhere. Our students need to develop intercultural competence, to understand different ways of being, and to develop an awareness of the interdependence of the planet in order to become more accepting of difference.

Multicultural and global education are interconnected and interrelated. You cannot teach one without the other. To understand the history of oppressed groups in this country, for example, one needs to see the history of oppressed groups everywhere. To understand various cultures in this country, it is helpful to see their original homelands. Relating to all peoples here helps us to relate to all peoples everywhere.

Examples of Program Connections Between Multicultural and Global Education

"Education in an Urban Society" is an examination of racism, sexism and other social issues in our society and in the world. I call it anti-bias, anti-racist education. Students examine issues of race, sex, and class in their lives and in society to understand and teach about prejudice and discrimination in a multiethnic society and multinational world.

Ethnic roots essays. Students are required to develop an essay describing their ethnic background. Students who have been, on the whole, ethnically encapsulated find it very difficult to understand culture as a concept and are generally unaware of cultural differences. However, to move toward intercultural competence, they need to examine their own histories and culture. To help them with their essays, I spend a class session in which they work in groups based on ethnicity (all the Italian Americans over here in this corner, all those who eat pork and sauerkraut on New Year's Day over here, etc.), and attempt to share their ways of being and define their culture. They discover how difficult it is when there isn't a different culture for comparison. Most of their ways of being are taken for granted, with little or no reflection. Most have never considered that the way they live, the things they value, and the holidays they celebrate are not necessarily shared by others in this country, let alone the rest of the world. They discover how much alike they all are, and how, for many, religion dominates their celebrations and ceremonies. We discuss Eurocentrism. Students are asked to reflect on the reasons their families left their countries of origin to come to the United States. Comparisons are made in class for current immigrants. As we study the changing demographics and dramatic differences in immigrant populations, students are asked to relate that information to current global changes.

Developing cross-cultural perspectives. By viewing culture from the perspectives of other cultures, students gain greater self-understanding. One assignment involves interviewing students or faculty on our campus who present a different worldview. In doing so, they can better identify their own. A frequent guest speaker is Madhav Sharma, director

of international education, who discusses his Nepalese culture, recently arranged marriage, and research he has done on other cultures. Through this and other guest lecturers and interviews, students are able to see their own culture and backgrounds more clearly, and begin to move toward intercultural competence.

Equity as a global issue. One of the notebook assignments involves clipping articles which deal with equity issues in the United States and in the world from a major newspaper and then commenting on those articles. We talk about some of these in class—I call it our media watch—and in the first few weeks I start the class session by asking students to share some of their findings. They discover the existence of the Third World in this country, and they begin to analyze the society in which they live.

Rethinking Columbus. I have included an outstanding collection of readings from Native American views. I wanted to encourage a deeper understanding of the European invasion's consequences throughout the Americas and convey some appreciation for the diverse cultures of the original inhabitants of the hemisphere. I also want my students to begin to recognize the stereotypes of native peoples which are pervasive in our literature and media and to see the Columbus arrival as the beginning of a winner's history that profoundly neglects the lives and perspectives of all the others. We discuss similar colonizations throughout the world, especially in Africa.

Book critiques. How do we understand the perspectives and life histories of the *other*? Much of the bibliography contains personal narratives which document experiences. We dialogue about the books, a book sharing if you will, on the day the critiques are due, centered on themes such as the African American experience, Asian women, Native Americans, etc. I want them to hear about as many of these experiences as possible, since there isn't time for them to read nearly as many books as I'd like. Many of the books on the bibliography are focused on other countries.

Simulations: Working in a group of three or four, students prepare and present a lesson simulating an issue or problem which impacts our urban schools. The goal is to help us understand and feel the issue. Often these simulations identify world issues.

Language minority children: In discussing bilingual education, I spend time discussing language minority children and the receiving school's attitude toward them. Issues such as placement of language minority children in special education, achievement tests in English for recently arrived children, and the historic aspects of bilingual and other language schools are discussed in light of recent immigration patterns and changing demographics. Students are asked to examine their own attitudes toward groups new to this country.

Lessons Learned

Engage students in the process of political literacy. I want my students to begin to look critically at the society in which they live, to develop a sense of the concrete realities of their world and to take an active role is their own searches for truth. I believe it is necessary for them to reach out to take in the world, to move beyond an ethnocentric perspective. I encourage them to move from discussions of civil rights to an understanding of human rights on the planet; and to from "Who am I?" to "How does what I do affect the planet?" to move beyond multicultural education to global education.

Think about language and goals. I'm not always certain what we educators mean by multicultural education. I think anti-bias, anti-racist education are stronger terms and better describe what I attempt to do in my classes.

Willing to Share

Course syllabi and bibliographies for "Education in a Urban Society" and my other scholars and honors seminars in diversity.

My workshop materials, training materials, information regarding START (Students Together Alleviating Racial Tension) and urban field experiences.

The article, "Cholas, Mexican American Girls and Gangs."

BEST COPY AVAILABLE

UNITED STATES – Pennsylvania

Asian/Pacific American Studies

School District of Philadelphia
Office of Curriculum Support Room 330
21st and the Parkway
Philadelphia, PA 19103

TELEPHONE: 215/299-8912
FAX: 215/299-7795

Contact person: Deborah Wei

Conceptualizaions

Multicultural education and global education are both forms of education for social justice. They seek to offer multiple perspectives of issues and events for students to begin to make active, informed decisions. Multicultural education focuses on groups and issues relevant to the United States in particular, and global education focuses on the world. Yet, many of the issues are quite parallel in nature. For instance, we can teach about the struggle of indigenous people for self-determination whether we are talking about Native Americans, Hawaiians, Tibetans or Australian Aborigines. Or we can discuss environmental racism within the context of toxic waste dumps in the US or in nuclear testing by France and other countries in the South Pacific. There are many concepts which can be shared between the two areas, both on a macro and micro level.

Examples of Program Connections Between Multicultural and Global Education

These connections are not always made in a systematic, uniform way. Much of that depends on individual teachers. The Asian American studies specialist, Deborah Wei, seeks to actively tie global education and multicultural education together in a number of projects.

Wei helped to develop a four-year project at Bodine High School for International Affairs. The project, "Impact 1997—The Hong Kong/Bodine Project," linked Bodine students to a high school in Hong Kong to study the ramifications of the transfer of Hong Kong to China in 1997. To facilitate teacher and student participation in the project, Wei led several staff development sessions and student seminars. While giving a historical context for the evolution of Hong Kong as a British colony through the Opium Wars, she explained how the indemnities caused by the Opium Wars also helped exacerbate poverty in China, causing massive Chinese emigration to, among other places, America. In a contemporary context, she brought in global economics and perceived or real economic threats from Asia in terms of Asian bashing and anti-Asian violence in the United States. The teachers and students discussed the pressures on Hong Kong regarding Vietnamese refugees in the colony, forced repatriation issues, and the historical and current situation of refugees in the US. They compared the Hong Kong treatment of Vietnamese refugees to the U.S. treatment of Haitians, for example. There was a continuous attempt to make links which are there and need to be explored in depth.

In 1996, Wei will offer a year-long course precisely in global education and multicultural education from an Asian/Asian American perspective.

Lessons Learned

You can never go too much in depth.

Value the resources of the community around you. There is a wealth of knowledge in the city which remains untapped and which we are constantly working to uncover as we pursue developing our multicultural and global education programs.

Willing to Share

Program description and course syllabus.

Curriculum and support materials in Asian American studies have been developed and can be purchased through the district office.

Visitors are welcome. Consultation and/or presentations are possible upon request. Soon the district will be on-line over the Internet and sample lessons and readings will be available there.

UNITED STATES – Tennessee

Margaret A. Deitrich

Associate Professor
Austin Peay State University
P. O. Box 4545
Clarksville, TN 37044

TELEPHONE: 615/648-7511 office
615/648-9506 home
FAX: 615/648-5991

Background

Living in a small suburban town in eastern Pennsylvania did not present many opportunities for expanding my horizons. The door opened during college at The Pennsylvania State University when I had the opportunity to host a group from the Soviet Union. After graduating, the opportunity came for me to live and work in Germany for 18 months and to travel throughout Germany and other European countries. When it was time to leave, I felt I had only put a drop in the bucket because there were so many other countries still unseen.

Graduate school plus living in married housing exposed me to people from all over the globe. So many experiences were shared with other graduate students which helped me to become more knowledgeable about different people, cultures, and parts of the world. Neighbors from China, Korea, Australia, Canada, and England shared many bits of information about their governments, education, as well as daily living. The sharing of food and learning how to cook many dishes from these countries was wonderful. Today I still use a rice cooker for preparing rice.

Other experiences that have influenced my multicultural and global perspectives are: living and teaching in Nepal for 12 weeks, visiting K-college institutions in Thailand, a month in Argentina visiting friends and schools, travel to various countries in Europe over 30 years, and having high school exchange students from Germany and Argentina live with my family for a year.

I do what I do in classes because these experiences have helped me know people and the value of traveling. This is who I am and I cannot divorce these experiences from anything that I do. Being an educator has given me many opportunities to visit schools in some of the countries as well as learn about their educational systems. This information is shared during class discussions or when discussing literature from these countries. Information is shared about the curriculum, student activities, daily schedules, and the roles of women in different societies.

Why Make Connections Between Multicultural and Global Education?

Connections are made because of the experiences I have had with the people I have met during living, working, and traveling overseas. I have learned from these encounters that I want to connect with the lives of my students.

People in the United States and other countries are more alike than different. All people have the basic need for food, shelter, clothing, love, and education. We truly are united people with our differences being minor.

Exposure to other people and places helps expand our knowledge about the world and its divergent peoples. If we do not leave our communities for short periods of time, we become narrow and prejudicial in our thinking. Travel forces us to learn many new things which can only help make learning, in the classroom, more exciting.

Examples from My Work

Literature is a vehicle I use for multicultural and global education. It is used for its own value but other issues are covered beautifully through literature. The tremendous number of books being written, illustrated and published now by people from all over the world has opened the door to help my students understand the commonalities as well as differences among people. We have learned about the contributions of various ethnic groups to the development of the United States, the reasons for the influx of various ethnic groups, and the global issues that affect all of us.

Connections between my students and other peoples contribute to multicultural and global understanding. Exciting connections were made by students in my literature class this summer. Two students were preparing a presentation about the illustrator and author Patricia Polacco and her books *Rechenka's Eggs*, *Uncle Vova's Tree* and *Chicken Sunday* when a third student shared that her mother had made two trips to Russia in the past two years and had many of the items that Polacco has in her illustrations. As a result, the mother brought all her beautiful Russian items to share with the class after the Polacco presentation. Her love for the people and joy for these new friends in Russia was overwhelming.

Traditions such as quilting can connect multicultural and global education. In sharing my interest in quilts and how they are a part of the literature as well as a family's history, students brought their own family quilts to share. These had been made by parents, grandparents, and great-grandparents. What a great multicultural and global history lesson!

Research in the local community can provide both multicultural and global understanding. History and biographies were enhanced by a trip to a local cemetery and research done at the local public library about the people discovered in the cemetery. The self-selected student projects were outstanding in building bridges across cultural diversity. Another trip was made to a local home on the national historic register to make such connections between the community and the wider world.

Many of my experiences in different cultures and countries are shared during classes and the students are encouraged to do the same since many have lived in other parts of the United States and the world. They also bring in wonderful artifacts from these various places. My office and home are decorated with objects from the places and peoples I have visited. I spent several years in Germany so I highlight many German items during the Christmas and Easter seasons and make connections with traditions German immigrants brought with them to the United States. Since some classes are held at my home, students learn from the objects that are from other countries which are displayed year round.

Recommendations

Travel, read children's books written by people from other cultures such as Mem Fox from Australia, Huynh Quang Nhuong from Vietnam, Mollie Hunter from Scotland or Ed Young, Allen Say, Rafe Martin, and David Shannon who have collaborated on tales from the Chanook and Algonquin peoples.

Get to know people in the community from diverse backgrounds; attend events on campus and in the community and professional conferences such as those sponsored by the National Council of Teachers of English and the International Reading Association.

UNITED STATES – Tennessee

Leslie J. Drummond

Assistant Professor in Multicultural and Global Education
213 Clay Hall
3500 John A. Merritt Blvd.
Tennessee State University
Nashville, TN 37209-1561

TELEPHONE: 615/963-5478
FAX: 615/963-5483
E-MAIL: drummondl@harpo.TNSTATE.edu

Background

As an African American child growing up in the segregated South, I personally experienced racial discrimination and prejudice. I rode in the rear of city buses, drank from water fountains labeled "Colored," and attended segregated schools. Although I was taught not to hate, the emotional scars still grew. Fortunately my parents, teachers, and ministers began to make connections for me regarding oppression of various cultural groups in our society and other oppressed groups around the world. Yet, the lesson learned was not just to recognize oppression but to do something about it.

Therefore, in each of my multicultural education classes, I invite the students to "grow with me" toward cultural competency and to connect multicultural and global education in ways that others can better understand its significance. Today, I enjoy multiculturally rich experiences and growth through travel (in the United States, Europe, and Canada thus far) and working and living in multicultural environments where people strive to accept, respect, and celebrate cultural diversity.

My most challenging experiences have been in the missionary field ("missionary" as used here broadly refers to one who is sent to perform charitable work, in this case in a local community) located in inner-city public housing developments in Nashville, Tennessee. Each semester I invite multicultural education students to join me in the experience of serving as tutors and counselors to K-12 students. Their experiences are both enlightening and gratifying. Students develop a better understanding of poverty as a problem locally and globally and see how we can improve the world by starting in our own backyards.

Why Make Connections Between Multicultural and Global Education?

Students must be able to recognize the interconnectedness we share with all people in all parts of the world. Our survival may depend on being able to participate intelligently in a global community where threats to security, health, environmental quality, and other factors may affect our overall quality of life. We must share our visions of humans living in greater harmony with each other and with the earth.

Examples from My Work

At the beginning of each multicultural education class, I share many of my favorite books and articles to begin my students' cross-cultural journeys. "Immersion" is the term I employ to excite them about going into the field to explore diverse cultures. When possible, we try to enjoy class field trips which provide shared experiences that can be discussed from multiple perspectives. For example, one multicultural education class dined at an inner-city, African American restaurant which is family-owned and -operated. Another field trip was to the Jewish Community Center with some students attending Jewish worship services.

Movies with rich multicultural content such as "Schindler's List" and "Higher Learning" have worked well also.

Once my students and I (I live this life!) are well into the literature and field experiences, we begin to share personal stories, relax, and discuss some of the sensitive multicultural issues such as prejudice, racial discrimination, stereotyping, etc. As the course continues to unfold, we identify and discuss curriculum and teaching concerns, the roles of the administrators and special school personnel, and the future of multicultural education. The format of

our class includes large and small group discussions, videos, mini-lectures, student presentations, guest speakers, and field experience sharing. The atmosphere is relaxed, invitational, and safe. Often, food, music, and laughter heighten the pleasure of our gatherings. As we grow toward cultural competency, we focus on our humanness and discover the unity in diversity.

My research and writing will focus on identifying the many forms of racism in our schools as perceived by students and teachers and how collaboration between the college of education and the public schools might combat this social disease. Racism is a major obstacle to world peace. If we are going to make the world a better place for all we must grow past old racist attitudes and begin to create peaceful and harmonious environments locally, regionally, nationally, and globally.

Recommendations

Educators need to immerse themselves in cross-cultural experiences that begin in their own communities and states and continue throughout the nation and world. Opportunities to truly absorb a culture and develop an appreciation for its worldview are essential if we are to grow in our ability to accept and respect diversity in both our local and global communities.

Readings: Herbert Grossman's *Teaching in a Diverse Society*, James A. Banks' *An Introduction to Multicultural Education*, Baruth and Manning's *Multicultural Education of Children and Adolescents*, Donna Gollnick and Philip Chinn's *Multicultural Education in a Pluralistic Society*, *Too Much Schooling, Too Little Education* edited by Mwalimu J. Shujaa; Hopson and Hopson's *Different and Wonderful: Raising Black Children in a Race-Conscious Society*, Mintz and Price's *The Birth of African American Culture*, Julius Lester's *Lovesong: Becoming a Jew*, and Sarah Lightfoot's *Balm in Gilead*.

UNITED STATES – Tennessee

Teacher Education Program

Austin Peay State University
Clarksville, TN 37044

TELEPHONE: 615/648-7511
FAX: 615/648-5991

Contact Person: Margaret A. Deitrich

Conceptualizaions

Multicultural education for preservice teachers means developing an understanding and attitude that all people view the world and events in similar and different ways. Teachers must be prepared to teach children using a variety of strategies and curricula to connect with all the various learners they will encounter. Their preparation will dramatically influence the opportunities they will provide children in the classroom. Multicultural education implies that all are worthy and deserving of equal opportunity and all children have the ability to achieve.

Global education means recognizing that we inhabit a shrinking planet, that the neighborhood is getting smaller, closer, and ever more reliant on one another for mutual survival. Preservice teachers must be prepared to educate children for this rapidly changing neighborhood and all its challenges.

Multicultural and global education are absolutely interrelated and a must for today's educators. The world market and political scene require a new citizen with a global view who is able to deal with varying points of view and ways of doing things. We must prepare our teachers to prepare our children for this exciting 21st century community.

Examples of Program Connections Between Multicultural and Global Education

Our program strives to develop attitudes in preservice teachers which reflect a genuine concern for all students, respect for differences and the importance of opportunities to learn regardless of race, creed, gender, ability, or other differences. Attitudes are the foundation of all that will occur in a classroom, so a concerted effort is made by all professors to stress the significance of all learners. Several courses have unique assignments and activities which provide opportunities for students to develop multicultural and global perspectives.

Clarksville is a small rural community, but it has a real international component due to a military installation nearby. This opportunity is utilized by the college of education to develop the perspectives of a multicultural and global community. Many military families speak different languages (German, Spanish, Korean, French, etc.) and have very different cultural backgrounds and experiences, and their knowledge and experiences are integrated into our program.

The course, "Teaching Reading in Elementary Schools," teaches implications of children's different dialects/languages in acquiring language and how these variations impact phoneme/grapheme relationships as well as the use of phonic analysis to unlock unknown words. Field experiences during this course give our preservice teachers a first hand experience with the reading principles we are teaching. All reading, language arts, and literature courses expose students to a wide array of multicultural and global literature to further enhance students' positive attitudes and perspectives for our global community.

Our college's Learning Resource Center has recently spent a great deal of its funds to improve its multicultural collection of children's literature. In addition, the center houses the State Textbook Depository. Recent textbooks reflect a growing emphasis on global and multicultural perspectives, particularly in social studies and language arts materials.

Our foundations course teaches multicultural, gender, and global issues along with strategies for effectively handling these issues in the classroom. This semester we have added a project in which Mark Hunter in collaboration with Tina Patrick and Ron Groseclose trained over 120+ students how to use the e-mail: on the Internet and then connected them with an international key pal.

Contacts were made and ideas exchanged on educational issues. It did not take long for the class to realize that students worldwide are very different and yet very much alike. A second project, a listserv was initiated with Don Luck's technical assistance. This project gave classmates an opportunity to discuss education issues with each other via e-mail. Students quickly realized that even within their own class a wide variety of opinions, backgrounds, and experiences existed which influenced individuals as teachers and learners.

Student teaching requirements and assignments. The state of Tennessee requires that students who are recommended for licensure have documented experiences in suburban, inner city, and rural schools. Our students are placed in these settings through the field experiences (150+ hrs.) and student teaching. Due to the impact of Fort Campbell on and off the installation, our students work in schools where a number of students are from diverse backgrounds and homes where English is a second language. Student teachers are required to address current issues in education during a seminar which is taken concurrent with student teaching. Multicultural issues are an important component of these seminars.

Our university provides a wide variety of programs and speakers for all students on campus each semester addressing multicultural topics. A "Unity Dinner" is held every spring to celebrate our unique and diverse student body.

Lessons Learned

If we are to achieve any changes in dealing with multicultural and global perspectives, then first students must be willing to consider their importance. It has been the experience of our program that students must confront their own attitudes and misconceptions before any real change begins. Cross-cultural experiences and discussions throughout teacher education programs must challenge students' thought processes and backgrounds and provide structured opportunities for positive changes to begin and grow.

Professors also must model the actions and attitudes that are the goals of multicultural and global perspectives.

Willing to Share

Reading lists for children's literature.

Information on key pals can be obtained through Hunter at "HunterM@lynx.apsu.edu".

Information on list serve can be obtained through Luck at "LuckD@lynx.apsu.edu".

UNITED STATES – Texas

Margarita E. Calderón

Research Scientist
Center for Research on the Education of
Students Placed at Risk (CRESPAR)
Johns Hopkins University
3001 Cabot
El Paso, TX 79935

TELEPHONE: 915/595-5971
FAX: 915/595-6747
E-MAIL: mcaldero@inet.ed.gov

Background

I was born in Juarez, Mexico, across the border from El Paso, Texas, and grew up bilingual, bicultural, and very proud of living in two worlds. Growing up, half my education was in Juarez and half in El Paso. My graduate studies were mainly in the United States, however. When I started training teachers and administrators in Mexico, I had to learn "pedagogy" and "school reform" in Spanish. Unfortunately, not too many Latinos in the United States have had this marvelous experience. Their primary language and culture was torn away at an early age. Some have recovered and recuperated at a great cost. Others have not. This loss of cultural and linguistic identity, and better opportunities in a global society has led me to explore the fields of schooling for language minority children, teacher professional development, and whole-school implementation of change.

My most rewarding and challenging experiences have been working with teachers in multicultural settings such as the ethnically diverse schools in California and Hawaii, the schooling contexts of Guam, Pacific Islands, Mexico, and other Latin American countries. Although cultures vary, the problems and solutions of schooling for diversity are basically the same. There is always "another minority" culture in these settings and a lack of understanding and integration of that culture.

My goal is to attempt to create communities of collaborate learning that bring people together from diverse backgrounds to reach out to each other. Carefully orchestrated cooperative structures help these relationships become the basis for personal, professional, and school renewal.

Why Make Connections Between Multicultural and Global Education?

How can we understand people abroad if we don't attempt to understand people at home? How can we respect others' rights, privileges and way of life if we don't respect those in our own country? As the North America Free Trade Agreement (NAFTA) impacts our business relations with countries in our continent, what is our role as educators within these relationships? How do we prepare educators and students to effectively function in a global society and in our immediate community? These are but a few of the questions that need to be considered as we connect to a global economy.

Examples from My Work

In my courses for teachers or for administrators which I taught for the University of California and the University of Texas systems, I always brought the linguistic minority issues forward to integrate into all our coursework. As a research scientist, it is now critically important for me to continuously bring up these issues, not only as part of my research agenda but also with the schools where we conduct our studies, and with our funding agencies. Our research on two-way bilingual programs and binational schools makes connections between bilingual, multicultural, and global education by giving equal status to each.

Also, through a Texas Education Agency grant, we were able to initiate the Leadership Enhancement Academies for administrators interested in binational exchanges, recruitment, retraining and retention of minority/bilingual teachers and the transformation of bilingual schools.

Recommendations

Teacher educators, school administrators, and all teachers need to have cross-cultural experiences, preferably in another country. One option is to join some of the border-with-Mexico initiatives such as those in El Paso/Juarez through the Leadership Enhancement Academies. Here, educators have opportunities to study, dialogue, observe, make decisions, conduct action research, and develop long-term relationships with educators from another culture.

Readings: Margarita Calderón's "Binational Cooperative Learning Communities" in J. Le Blanc Flores & G. Garcia, *Children of la Frontera*. The following teacher manuals: *Cooperative Learning for Bilingual Settings*, and *Aprendizaje Cooperativo Para Adultos*. El Paso, TX: MTTI Inc.

UNITED STATES – Texas

Elaine Jarchow

Dean
College of Education
Texas Tech University
222 Ed/Ad Bldg Box 41071
Lubbock, TX 79409-1071

TELEPHONE: 806/742-1837
FAX: 806/742-2179
E-MAIL: j2ela@ttacs.ttu.edu

Background

I grew up in Ohio as the oldest of three children. My mother was a teacher, and my father was a foreman in the steel mill. I loved reading about faraway places and writing letters to pen pals. The male pen pal relationships in France and Morocco did not flourish, but my letter to Aggy in Germany resulted in wonderful summer visits. As a young secondary English teacher, I preached multiculturalism, and later as a doctoral student, I befriended and learned from international students. When I arrived for my first position in higher education at Iowa State University, I was asked to direct a teacher education project in Honduras. From that project, I branched out to development initiatives in Bolivia, Mexico, Belize, Ghana, China, Thailand, and Egypt. I participated in a summer teacher educator workshop in Japan which helped me to focus on the preparation phase of global encounters.

As an administrator at New Mexico State University, the University of Nevada-Las Vegas, and now Texas Tech University, I have had the opportunity to initiate international student teaching experiences and faculty exchanges and to involve numerous faculty in international activities. With several colleagues, I am now researching the international student teaching experience to understand the multicultural elements these preservice teachers experience. I am committed to providing multicultural and global education experiences for students and faculty, and I include such goals in the college vision statement.

Why Make Connections Between Multicultural and Global Education?

In the future teachers must engage in reflective practice to form comprehensive worldviews. They should encounter global issues in all of their classes and make the obvious connections to multicultural concerns. Hopefully, their teacher education program does not isolate local problems and suggest that concerns "over there" are somehow different. This theme of connecting multicultural and global education should undergird the teacher education program.

Examples from My Work

I invite at least five international scholars to interact with my faculty and students each year. We usually also entertain one Chinese delegation. The scholars give lectures and seminars and plan cross-national research projects and future faculty/student exchanges.

I assist in writing grants that permit faculty to consult in the developing world. I then encourage faculty to participate and prepare them for their multicultural/global challenges.

I help to prepare the international student teachers by providing a semester long predeparture seminar in which topics such as culture shock, cultural adaptation, comparative education, and global/multicultural issues are discussed.

Recommendations

I firmly believe that all teachers should live and work in another culture. If living overseas is not a possibility, then living on a reservation might be. The proximity of Mexico offers the opportunity to attend a language school and live with a family. If one attends an international conference, he/she could request a homestay. Volunteering to consult or teach in the developing world would be an excellent idea. An international student teaching experience also affords a supervisory opportunity.

The Rocky Mountain Japan Teacher Education Project (3300 Mitchell Lane, Suite 240, Boulder, CO 80301-2272, tel: 303-492-8145) has a wealth of materials designed to infuse global education into teacher education by using Japan as a case study. Exploring these materials can help teacher educators to design similar units.

UNITED STATES – Texas

Sarah J. McCarthey

334SZB
Department of Curriculum and Instruction
The University of Texas at Austin
Austin, TX 78712

TELEPHONE: 512/471-4041
FAX: 512/471-8460
E-MAIL: mccarth@mail.utexas.edu

Background

As a young person, I had opportunities to travel to Europe, Asia, Africa, and Central America with my family and independently. I was continually struck by the vast differences in economic resources available to people of the first and third worlds, while observing the extensive cultural resources available in both. These experiences highlighted for me the need to encourage children to understand the perspectives of those from other cultures.

In my elementary teaching experience in Salt Lake City, Utah, I created interdisciplinary units that focused on the contributions of people and their cultures from around the world. Students used many different materials to examine the relationships among environment, culture, language, and resources in communities around the world.

My commitment to multicultural education was developed in graduate school at Michigan State University where professors focused on the issues of language and culture in relationship to learning. Issues of race, class, and gender were central to discussions. My commitment to global education increased when I had the opportunity to travel with a group of reading educators to China in 1993 to observe classrooms and talk with teachers. This experience reminded me of the importance of expanding teachers' awareness of the vast cultural and educational opportunities available in other countries and of the need to understand educational systems and their relationship to politics and culture throughout the world.

Why Make Connections Between Multicultural and Global Education?

Multicultural and global education focus on issues of diversity. Differences in economic resources and political systems result in poverty and injustice in both the United States and throughout the world. It is important for students to see the ways in which macro-political and economic issues play out in micro-political settings such as classrooms. Understanding these connections holds promise for changing some of the unjust and inhumane systems and creating more equitable and humane contexts for all people.

Examples from My Work

In the classes I teach, I bring in multiple perspectives and multicultural literature. I attempt to integrate these perspectives in traditional undergraduate methods courses and the graduate courses I teach.

My research focuses on students' literacy learning and the contexts that support or undermine that learning. My findings suggest that mismatches between teachers' and students' cultural backgrounds can result in differential opportunities for students from diverse backgrounds to be successful in school settings. This work can be helpful to teachers in the field and prospective teachers to understand the ways in which differences in backgrounds impact students' school experiences.

Recommendations

Teachers need models of others incorporating multicultural and global curriculum in their teaching. As models become available, information should be disseminated so that teachers can have the opportunities to read about and observe educators with global perspectives.

Readings: Kathy Au's *Literacy in Multicultural Settings*; Gloria Ladson-Billings' *The Dreamkeepers*; National Council of English Teachers' *Multicultural Literature Resource Book*.

UNITED STATES – Texas

Center for Research on the Education of Students Placed at Risk (CRESPAR)

Johns Hopkins University and Howard University
3505 N. Charles Street
Baltimore, MD 21218

TELEPHONE: Johns Hopkins University 410/516-8800 or 410/516-8809
Howard University 202/806-4873
in El Paso 915/595-5971

Contact Persons: Robert Slavin at Johns Hopkins University, A. Wade Boykin at Howard University, Margarita Calderón in El Paso

Conceptualizations

Multicultural education is viewed as a means to provide teachers and administrators with the tools to ensure equity in resources and classroom learning activities. This knowledge tool can ensure stronger teacher-student bonds, appropriate pedagogies and technologies, guidance experiences, and especially assessment approaches that motivate all students.

Global education calls all educators to analyze their own personal perceptions and experiences on culture, language, and knowledge about our current world. From this analysis, each educator must seek to catch up with aspects that our students are quickly gathering from Internet, travel abroad, and next-door neighbors.

Multicultural and global education are connected in the sense that we are no longer isolated from the different cultures and languages of the world. Our futures have already become intertwined by our present school student populations. We must appreciate diversity as a wonderful opportunity for us to grow in knowledge, sensitivity, and enriched experiences that diversity brings to our own lives.

Examples of Program Connections Between Multicultural and Global Education

Every child has the capacity to succeed in school and in life. Yet far too many children, especially those from poor and minority families, are placed at risk by school practices that are outmoded, ineffective, and based on a sorting paradigm in which some students receive high expectations instruction while the rest are relegated to lower quality education and lower quality futures. The sorting perspective must be replaced by a "talent development" model that asserts that all children are capable of succeeding in a rich and demanding curriculum with appropriate assistance and support. Supported as a national educational research center by the Office of Educational Research and Improvement, U.S. Department of Education, CRESPAR brings together multicultural and global education to ensure that all children, especially those from poor and minority families, have a quality education that meets their needs.

Program 1 includes attention to resilience and cultural integrity and cultural factors in cognitive performance, classroom settings and classroom cultural ecology.

Program 5 focuses on language minority studies, including effective bilingual education, effective Native American education, teacher learning communities for cross-cultural, bilingual and binational education, and review of the state of research on the education of Asian Americans placed at risk.

Program 6 examines school, family, and community partnerships, with attention to cross-cultural understanding and communication.

Program 7 looks at systemic and policy-related studies such as increasing the effectiveness of Title I, exemplary schools and programs and international issues.

Lessons Learned

So that teachers can implement quality programs in K-12 schools, teacher educators need to know current research in school renewal, effective professional development practices, and how to establish and sustain Teachers Learning Communities at the schools.

To build Teachers Learning Communities (TLCs) for continuous professional development, teacher educators must allow time and develop strategies for collaborative problem solving, peer coaching, and teamwork.

To help students from all cultural backgrounds

succeed in schools, teacher educators must prepare teachers with research-based, empirically-tested instructional programs such as "Success for All," the "Bilingual Cooperative Integrated Reading and Composition," etc.

In preparing teachers for diversity, teacher educators need to provide field experiences in another country or in schools and communities with diverse populations.

Willing to Share

A list of reports on the progress of CRESPAR studies.

Information on how schools and university partnerships can implement the "Success for All," and "Roots and Wings," cross-cultural and/or bilingual programs.

Information on CRESPAR.

UNITED STATES – Texas

Language and Literacy

Department of Curriculum and Instruction
The University of Texas at Austin
Austin, TX 78712-1294

TELEPHONE: 512/471-4041
FAX: 512/471-8460

Contact Person: Sarah McCarthey

Conceptualizations

Multicultural education aims to provide teachers with the attitudes and skills to meet the needs of an increasingly diverse society. Teacher educators need to employ culturally relevant pedagogy and draw from multicultural sources to provide models for the future teachers they are preparing. This, in turn, provides the models for teachers to use with their students.

Global education aims to prepare teachers for an interconnected world. Teachers need to understand cultures from around the globe and see themselves as part of an increasingly interdependent world. Understanding the cultures of others can help break down barriers to world peace and increase opportunities for justice and equality throughout the world.

Examples of Program Connections Between Multicultural and Global Education

I infuse a multicultural and global curriculum within the more traditionally-framed courses which students are required to take for certification. For example, within our undergraduate teacher education program, students are required to take three hours of reading methods courses and three hours of language arts methods. The reading and language arts courses that I teach focus on literacy within multicultural settings. By drawing from both children's and adult literature by African American, Latino, European American, and Native American authors, I encourage students to respond to, analyze, and evaluate texts from various perspectives. My instruction often draws from my own research in diverse settings, featuring the matches and mismatches between teachers and students of differing cultural backgrounds. I also use cases, scenarios, and examples which feature children from diverse backgrounds who experience racism, classism, or sexism for student teachers to role play and discuss. Discussions of the ways in which race, class, and gender influence classroom contexts are a central feature of the courses. I connect multicultural texts to global education through discussions of how those texts reflect an increasingly diverse American society and the ways in which we can use texts written by authors from around the world.

In the graduate class, "Current Research in Reading" I take a social-cultural view of literacy and include research articles that focus on issues of race, class, and gender. Students are encouraged to conduct research in diverse settings and discussions focus on the relationships among culture, language, and literacy. By understanding that various groups have differential access to literacy because of economic and social conditions, students come to see the ways in which global issues impact the children they teach who suffer from similar conditions of poverty and injustice. Thus, students come to appreciate the relationship between multicultural and global education.

The graduate class, "Sociolinguistics in Research and Teaching," focuses on language use in context. Using research that has been conducted in different parts of the world, in classroom settings and other contexts, I concentrate on the relationships between language and culture. Issues of race, class, and gender are discussed in relation to the micro-analysis of data collected from diverse language settings.

As part of a research project, I work with teachers in an elementary school serving a diverse population. The project focuses on teachers and students making connections between home and school literacy experiences. I also encourage the use of multicultural texts in the curriculum and emphasize the need to see student diversity as an asset rather than a liability. I encourage teachers to draw from texts from around the world, especially from the coun-

tries of origin of many of the students (e.g., El Salvador, Mexico). By discussing the texts in relations to children's experiences, both teachers and students come to see the relationship between global issues and multicultural classroom settings.

Lessons Learned

I have learned that, initially, many undergraduate white students are skeptical of the multicultural and global emphasis and prefer more focus on "methods" of teaching. However, over time, most students learn to appreciate issues of diversity and include more multicultural texts in their own curriculum and develop a more culturally sensitive pedagogy.

I have learned that student teachers need more opportunities to observe and interact with teachers who are including multicultural and global texts and who are willing to discuss issue of race, class, and gender with children in their classrooms.

Willing to Share

Course syllabi

UNITED STATES – Utah

James R. Birrell

Assistant Professor of Elementary Education in
Multicultural and Field Supervision
Brigham Young University
210-S McKay Bldg.
Provo, UT 84601

TELEPHONE: 801/378-6194
FAX: 801/378-4017

Background

I grew up in a monocultural society like many of my students. By the time I was 19 years old, the only minorities I knew were on television shows, and they acted in culturally familiar ways. So far as I could tell, with the exception of color, all people were like me and I was like them. I generalized my view of life as universal, given that most of my friends' life experiences and beliefs were similar to mine. We shared common cultural symbols, language patterns, and social behaviors. Our shared religious views provided a framework for interpreting life experiences, and we followed a common path of religious orthodoxy to prove our dedication to God and loyalty to our community of fellow believers.

It wasn't until much later in life that I began to recognize how personal experience and culture had given me a view of the world that was nowhere near as universal as I first thought, yet more valuable than I had supposed. In other words, interacting with diverse people has taught me to be neither an uncritical lover or an unloving critic of my beliefs. I now view America's diversity as a means of understanding the world in ways I could otherwise not know. My passion to be surrounded by persons of diverse racial, religious, cultural, and national backgrounds prompts me to travel much to expand my own awareness and sensitivity towards others and to explore ways to help other monocultural whites view the world more globally.

Why Make Connections Between Multicultural and Global Education?

Perhaps I can best illustrate my belief with a story told to me by a Viet Nam veteran. After basic training, and upon arrival in Viet Nam, this soldier was told by his sergeant to obtain a mattress and mosquito netting prior to bedding down for the night. He stood in line for over an hour to obtain the mattress and did not have the strength to stand in line another 90 minutes for the netting since he had just completed a 16-hour flight. So he asked the cook if the mosquitoes were bad this time of year. This was a legitimate question from a boy who grew up camping in the Rocky Mountains. The cook said, "no," and the young soldier determined that since the mosquitoes were not a problem he would get the netting in the morning, and he retired for the night. Hours later, his sleep was interrupted by the feeling of something sharp scraping across his forehead. As his eyes adjusted to the dim light in the tent, he saw a large rat scraping salt residue from dried perspiration on his head. Not wanting to startle the rat, he slowly brought his hands together and quickly knocked the rat into the wall of the tent; the commotion caused several rats to scamper from the tent. The point of this story is that knowledge gained in one context (e.g., the mountains of Utah), may be insufficient to inform behavior and decisions in another context (the jungles of Viet Nam).

Given the increasingly economical, political, and environmental interconnectedness of the world, and the likelihood that today's children will grow up and interact with people in diverse contexts, their ability to understand those cultures may be as useful to them as an understanding of the many uses of mosquito netting would have been to my soldier friend.

Examples from My Work

As part of my doctoral program, I conducted a research project on a monocultural first-year teacher who could not adjust to diversity in the classroom. This young teacher became a mirror in which I saw the limitations of growing up monocultural, yet living in a multicultural world. That event

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revealed a passion to combat national and global racism that drives my research today. I have spent much of the past two years at BYU traveling to urban schools across America to study the work of teachers in diverse settings. My work has convinced me that the limitations of growing up monoculturally are experienced by teachers from all races and that we need to better understand the connection between biography and racism. It has also persuaded me that most of what is done in the name of multicultural education, although well intended, falls short of expectations.

Many whites and minority teachers I have worked with do not see MCE as a common agenda for school change, but rather a political and personal agenda that does little to improve the lot and learning of minority children. Most teachers I have interviewed across America tell me that MCE is an innovation that will fade in time. Clearly, there remains much to be done to help white and minority teachers see how knowledge of cultures and countries can enhance the original intent of democratic public education.

I no longer view my monocultural upbringing as a hinderance to racial attitudes; neither do I believe that growing up amidst diversity guarantees positive racial attitudes. Experiences with minority teachers has given me a sense of how difficult it is to cultivate a common language and purpose for diversity across cultural and racial lines. Yet, it can be done. The best part of my work the past few years has been the opportunity to link with educators from many races, cultures, and countries. The greatest reward of my work was to recently be called a "kindred spirit" by a group of urban African American, elementary school teachers.

My passion for and background in multicultural and global education, and commitment to exploring better ways to prepare monocultural whites for diversity, has led to my appointment as the chair of the multicultural curriculum committee for the college of education. Furthermore, I have conducted workshops on diversity, provided consultation to members of school districts about overcoming racial tensions, and conducted research with graduate students in MCE and GE to increase interest among classroom teachers in these important areas. Because my research has been published nationally and internationally, I have been invited to address teacher educators in Russia about ways to help monocultural whites cope with diversity, multicultural curricula and courses, student teaching, and faculty exchanges.

Recommendations

Discussions about diversity are often too far removed from classroom teachers of all races. Regardless of their culture and race, the majority of teachers I have met these past two years are basically saying the same things about schooling and diversity despite differences in the words they use to make their points. We need to listen to them, even if what they are saying flies in the face of what teacher educators and special interest groups want to promote. Maybe then the many white teachers (and minorities) who view multicultural and global education as an agenda pushed upon them by ethnic minorities with narrow interests will be more willing to embrace tenets of this ideology.

My research also reveals that if white teachers saw members of minority groups emphasizing to minority youth the need to be sensitive to whites, they would see the movement as more equitable and universal. African American teachers have responded to this view by suggesting that as soon as they can get Black youth to be sensitive to other Blacks, they will then begin helping those youngsters see the value of getting along with whites and other races. Teachers have told me that it makes no sense to prepare whites to be sensitive to groups of minorities or foreigners who won't reciprocate that sensitivity. Others want to know why every disagreement between some members of minority groups and whites must always have racism as a contributing factor. For these whites, hopes of more meaningful conversations with minorities seem dim.

Many whites have also suggested that good relationships are established on grounds of mutual trust and caring, despite any real or perceived differences. They are quick to note that multicultural activities are too often designed to promote a sense of guilt in whites who have victimized minorities. It is clear from such statements that many whites have never experienced the forms of discrimination that minority groups commonly face. White teachers tell me that the basis of their coming together with minority groups cannot be the result of either group feel-

ing guilty or victimized—it mires people in the past, and keeps old wounds festering from one generation to the next. All this has hindered the national healing of our troubled racial past. In addition, it has done little to change the social, economical, and political realities of most minority children raised in poverty. These research findings motivate me to better understand the language we should use to help people of all races and nations interact in more positive ways.

UNITED STATES – Utah

Multicultural Education with Global Implications

210-S MCKB
Brigham Young University
Provo, UT 84602

TELEPHONE: 801/378-6194
FAX: 801/378-4017

Contact Person: James R. Birrell

Conceptualizations

Multicultural education (MCE) coursework seeks to prepare students to understand who they are in contrast to others in the world. Accordingly, MCE course designs should expose students to persons, ideas, behaviors, languages, and values that are quite different from their own. MCE helps students come to better know themselves by comparing themselves to others. It also helps them understand how the beliefs, experiences, and meanings that others infer from their life experiences are equally valid and valuable to them. Such a course might assist prospective teachers to better understand the issues of equity and power associate with multicultural education, and act as a foundation for building new knowledge about ways to provide ethnic minorities with equal and appropriate learning experiences in school.

Global education (GE) is defined as helping students explore and understand how American life, politics, economics, power, wealth, education, and people(s) influence the quality of life at home and abroad, and how world conditions can and should influence national policy regarding the dispersement of resources. Furthermore, global education is the process of assisting youth to develop a sense of caring and responsiveness to the needs of unborn generations of Americans, and individuals from countries with limited means. In short, global education is not an attempt to Americanize worldviews or to devalue this nation's proud legacy. It should be about the business of forming links with foreigners that provide ways for people of all countries, including our own, to improve life while honoring group heritage and national autonomy.

Global education is a primary concern at Brigham Young University. As a privately owned university of the Mormon Church, which is experiencing unprecedented worldwide growth, BYU students increasingly represent the more than 156 nations and territories with organized church membership. Church demographics, then, have led to an increased awareness of and commitment to meeting the needs of people outside of our national boundaries and preparing prospective teachers to successfully teach any child from any country in any classroom. As a result, our faculty has constructed literacy and language programs that are useful to classroom teachers in secular and religious settings nationally and internationally. In short, multicultural education at BYU has always included emphasis on global education, an emphasis which is growing. There is a sign at the gateway of BYU that reminds us, "The world is our campus." BYU's efforts to create satellite centers of learning around the globe warrant changing the sign to read, "our campus is the world."

Examples of Program Connections Between Multicultural and Global Education

Multicultural education and global education serve parallel purposes at Brigham Young University. Most students are members of the supporting church institution and, prior to attending BYU, belonged to separate, geographically divided church units called *wards*. These wards have a well-established reputation for cultivating a sense of community among members and for taking care of one another's spiritual, physical, and emotional needs. As a result, many of our students enter BYU and begin teacher preparation with great understandings of and commitment to their local wards and cultures, but typically lack interactions with persons outside their religious community, national origin, or ethnic affiliation. Accordingly, preservice teachers are offered many opportunities to broaden themselves by participating in urban, rural, and international student teaching programs. BYU's growing

influence throughout the world has made it possible for student teachers to conclude teacher preparation in countries such as Mexico, China, and Israel.

Moreover, prior to sending students out to any of these sites, student teachers participate in a MCE course that is designed to help them discover who they are culturally and how their prior experiences differ from others and inform behavior. These concepts are reinforced in other methods and university coursework (e.g., mathematics, reading, children's literature, social studies, music, art, dance). Because the university is at the hub of an increasingly diverse, although still primarily monocultural community, prominent representatives from minority and international groups interact with students as part of the course (e.g., former associates of Martin Luther King, Jr., past members of President Bush's Commission for Hispanic Children). Learning activities center on exploring and understanding issues about MCE and GE from the perspectives of each participant. Students report that a broad view of both agendas promotes cross- cultural and continental understandings and sensitivities. As part of the MCE class, students begin to think about ways to use children's literature to promote understanding of the interconnectedness that must exist between nations if world political, economic, environmental, and health concerns are to be addressed.

Efforts to prepare students to become advocates of GE are helped by the fact that many of our students spend time serving church missions in many parts of the world. The time spent in these countries fosters a deeper understanding of and commitment to confronting the needs of women and children throughout the world, and to exploring ways students can use their classrooms to instill in all of America's children a desire to promote social, economic, and political change at home and abroad.

BYU's Kennedy Center for International Studies provides research money for international projects. The center is also noted for its work in helping prospective teachers understand other cultures through the use of *Culturegrams*. *Culturegrams* are sources of relevant facts about more than 150 countries that help prospective teachers promote international awareness and global concern in the classroom.

Lessons Learned

In forming partnerships with schools across the continent and in several nations, we have learned that it is as important to bring global partners onto campus to know who we are as it is to understand their cultures and countries. Our work has led to one of the longest university/public school partnerships in existence and has improved teaching, learning, and teacher preparation. Through increased trust and respect, teacher educators and classroom teachers from diverse national and international settings have undertaken joint research projects, collaborated on inservicing and workshops, and presented the results of our work at research conferences. All these activities have helped carve out what one teacher called a "symbionic" relationship, as opposed to the more common expression of "symbiotic" coined by John Goodlad. In other words, as the teacher explained the metaphor, public school teachers and teacher educators have worked to create a new kind of bionic body of knowledge about teaching and learning that is more powerful and useful to teaching and learning in multiple contexts.

We know that the strongest component of our classes is not what students hear about multicultural and global education, as much as what they see us doing with diverse people from many nations. By emulating professors students learn that race and nationality can be confirmed simultaneously with people from other cultures and countries, and that living in the 21st century means working together as members of the human family in ways we have yet to fully comprehend.

Willing to Share

Course outlines and readings.

Several longitudinal studies such as ones on the preparation of monocultural whites for diversity, monocultural white teachers' conceptions of diversity in multicultural classrooms, establishing cross-cultural partnerships, and implementing international student teaching programs.

Our faculty would be pleased to discuss their efforts to promote diversity and global education in the literature and in their coursework or talk about their efforts to advance our study abroad coursework and the many linkages we are making with colleagues throughout the world.

UNITED STATES – Vermont

David R. Conrad

Professor of Education
College of Education and Social Services
539 Waterman Building
University of Vermont
Burlington, VT 05405-0160

TELEPHONE: 802/656-3356
E-MAIL: dconrad@moose.uvm.edu

Background

I lived quite a sheltered life growing up in northeastern Pennsylvania. My parents, however, invited missionaries serving in various countries to our home, and my mother introduced the world to me through her passion for stamp collecting. My grandmother, who lived with us, often told me about her worldwide travels. But my global consciousness did not deepen much until I started graduate school in my mid-20s.

At Boston University in the Sixties, I met the educational philosopher Theodore Brameld who was strongly influenced by John Dewey and visionary thinkers like Lewis Mumford and Herbert Marcuse. As Brameld's student and advisee I was introduced to his anthropological research in Puerto Rico and Japan. Of great interest to me was his fascination with the idea of a world community and his dream of creating "Experimental Centers for the Creation of World Civilization." Brameld was instrumental in developing an educational philosophy called "reconstructionism" and I was drawn to this philosophy of personal and social transformation through education. Reconstructionism confronts issues of racism and sexism in the United States as well as the growing disparity between rich and poor around the world.

Recently, I have been influenced by Paulo Freire, bell hooks, and the growing field of critical pedagogy. A sabbatical leave in Japan (including Hiroshima and Nagasaki), travel in Latin America, and exploration of Latino/a murals in California have expanded my global/multicultural knowledge and concerns. Multicultural education is a central part of all my teaching.

Why Make Connections Between Multicultural and Global Education?

Global issues of social and economic justice, peace, and the environment are related to local problems of prejudice, discrimination, conflict, violence, and ecological degradation, so it makes sense to link global and multicultural issues. Poverty around the world and poverty in our inner cities and rural areas has some of the same causes and consequences. Both racism in our communities and exploitation of human and natural resources in developing countries are forms of violence that must be addressed.

Examples from My Work

One important way I make connections between multicultural and global education is involving my students in the Vermont International Film Festival: Images and Issues of Global Concern that is presented each year in Burlington. I expect students to attend and critique recent films by independent film makers on topics such as the Black Panthers, domestic violence, the AIDS virus, war resistance, global pollution, sustainable agriculture, and the struggle of indigenous peoples to survive. The films provoke serious discussion of global/multicultural themes and may stimulate personal or collective action for social change.

Recommendations

Books like Sonia Nieto's *Affirming Diversity*, Ronald Takaki's *A Different Mirror: A History of Multicultural America*, and Theresa Perry's and James W. Fraser's *Freedom's Plow: Teaching in the Multicultural Classroom* have been influential for me.

Powerful films like "Ida B. Wells: A Passion for Justice," "Children of War," and "Columbus Didn't Discover Us" are very useful in my teaching. Students gain a deeper understanding of themselves, their country, and the world through exploration of ideas and problems raised in the films.

UNITED STATES – Vermont

David A. Shiman

Professor of Education &
Co-Director of the Center for World Education
533 Waterman Building
College of Education & Social Services
University of Vermont
Burlington, VT 05405-0160

TELEPHONE: 802/656-1428
FAX: 802/656-0004
E-MAIL: dshiman@moose.uvm.edu

Background

Both Jackie Robinson and my parents contributed to my social conscience and ultimately to my professional and personal values. Robinson opened my eyes to racism and injustice. Raising me in a white, middle class, Jewish family in suburban New Jersey, my parents showed me the meaning of the Passover refrain, "Remember, we were once strangers in the land of Egypt." My parents acted in accordance with its message by lending supporting to the State of Israel, European/Russian immigrants, the Civil Rights movement, and many other causes.

My two years teaching in Tanzania in the early 1960s when I first viewed my own nation from both a geographic and critical distance were particularly important in the development of my understanding of the concept of humankind. I have since worked against apartheid, U.S. involvement in the Vietnam War, and on behalf of rediscovered cousins in Moscow who were Soviet dissidents. I have been involved for some time with Amnesty International's education efforts in human rights.

Professionally I have sought to integrate concerns about prejudice, discrimination and human rights. I write curriculum, conduct workshops and teach courses which strive to bring these multicultural and global themes together. These find expression as well through the Center for World Education, a global education resource center for educators that I co-direct with David Conrad at our university.

Why Make Connections Between Multicultural and Global Education?

We are all connected. Our problems are interwoven and their solutions require cross-cultural understanding and cooperation. Environmental degradation, injustice in all forms, and war and violence need to be understood and confronted in an inter-related fashion. We must listen to the voices of others and ensure that all are participants in creating the future. For me, human rights provides a moral bridge between multicultural and global education. It embodies the interrelated concepts of empowerment, identity, and justice.

Examples from My Work

When I conduct workshops on human rights or related global themes, I try to incorporate multiple perspectives and to challenge participants to see through other lenses. A workshop on the Gulf War was built around students discussing the events from the perspective of others—e.g., spouse of American soldier, an Iraqi schoolgirl. Another on the U.S. Embassy hostage crisis in Iran was similarly structured. In my multicultural education class, I draw on the writing of Peggy McKintosh and challenge students to consider privileges held on the basis of gender or skin color.

Writing curriculum on prejudice and on human rights, I strive to connect the local and global—e.g., discussions of global hunger are brought home, consideration of forms of discrimination that might be present both in school policies and practices as well as at the national level. In most cases, the ultimate challenge to the students is to act to improve conditions in an informed, value-based manner. I am presently part of a writing team engaged in creating a resource manual of activities to teach human rights which will incorporate activities and ideas developed by educators in countries around the world.

When teaching my courses in the social foundations of education or comparative education, I

incorporate human rights questions derived from the Convention on the Rights of the Child and the Universal Declaration of Human Rights. I challenge prospective teachers to think of themselves as human rights educators and of schools as institutions with a human rights mission. I ask them to consider what policies and practices would be like if we acted in accordance with principles such as "in the best interests of the child"...all the children.

Recommendations

As teacher educators, we need to incorporate into our own education what we advocate as valuable for the prospective and present teachers we serve: (1) firsthand experience in another cultural and serious reflection and analysis of ourselves in that context; (2) exploration of our biases and values re gender, class, and race; (3) development of cross-cultural sensitivities and communication skills; and (4) critical reflection on one's position of relative privilege in the society.

Readings: Ronald Takaki, *A Different Mirror*, Margaret L. Anderson and Patricia Hill Collins, *Race, Class and Gender: An Anthology*, and J. M. Coetzee, *Waiting for the Barbarians*.

UNITED STATES – Vermont

Center for World Education

College of Education and Social Services
539 Waterman Building
University of Vermont
Burlington, VT 05405-0160

TELEPHONE: 802/656-3356
FAX: 802/656-0004

Contact Persons: David R. Conrad and David A. Shiman, Co-Directors

Conceptualizations

We like the definition of multicultural education offered by Sonia Nieto in *Affirming Diversity*: "Multicultural education is a process of comprehensive school reform and basic education for all students. It challenges and rejects racism and other forms of discrimination in schools and society and accepts and affirms the pluralism (ethnic, racial, linguistic, religious, economic, and gender, among others) that students, their communities, and teachers represent. Multicultural education permeates the curriculum and instructional strategies used in schools... Because it uses critical pedagogy as its underlying philosophy and focuses on knowledge, reflection and action (praxis) as the basis for social change, multicultural education furthers the democratic principles of social justice." (p.208)

In global education, our challenge is to prepare teachers who go beyond promoting global awareness, developing global perspectives, and teaching skills needed to function in an interdependent world, as important as these are. We must educate teachers who are committed to developing a global conscience in students. This requires that they challenge students to consider moral questions related to justice, peace, equality, and human dignity embedded in global problems and consider their obligations as members of a world community. They must encourage students to consider the questions, "What does all this mean for me and the manner in which I live my life?" and "What social responsibility am I willing to accept?" Unless we do so, we will have failed to fulfill a global responsibility to those dying of hunger out of sight, to those imprisoned for asserting rights we take for granted, and to those not yet born from whom we have borrowed the planet. We must ensure that we create global actors with a global conscience.

We connect global and multicultural education through a common vision of a world in which we treat our fellow human beings and our natural environment with respect and caring. To achieve this state, we must engage perspectives other than our own and recognize the many ways we are interdependent. This type of education must be integrated, transcending the traditional disciplines. It must also incorporate a dimension that allows for student response to the moral imperative for action found in both global and multicultural education.

Examples of Program Connections Between Multicultural and Global Education

We provide examples here from our work as professors of education in educational studies and co-directors of the Center for World Education. This center, established in 1974, contains curriculum resources on global/multicultural topics and offers workshops and conferences for teachers. However, it is important to understand that our work is part of a college-wide effort. Every program (e.g., elementary, secondary, physical education, higher education, counseling, educational studies) within the college of education and social services developed a plan for multicultural education and submitted it to the college curriculum committee in 1994 for approval. As a result of reorganization with the college, it is expected that the center will serve a greater support for the work of the other programs than it has in the past.

We have taught an elective graduate course, "Teaching for Global Awareness," that goes far beyond awareness to incorporate understanding, analysis, and action. We draw on voices from many cultures in examination of themes such as racism, sexism, militarism, and environmental degradation. It was co-taught with an African American woman

in 1995 and offered in conjunction with the Fifth World Congress of International Educators for Peace held for the first time in the United States. In other years, the course was part of the Vermont International Film Festival: Images and Issues of Global Concern sponsored by the center. The development of action plans by students is an essential component.

Center outreach efforts have sought to incorporate both global themes and multicultural perspectives. Workshops on teaching about the Gulf War, the Iran hostage crisis, Somalia and global hunger, Central America, the legacy of 1492, human rights, and environment and development, to name a few presented in the past years, provide competing perspectives and yet advocate for a vision of a more humane and just world. Our work in cooperation with the Vermont Folklife Center was built around the concept of "many cultures, one people." We contributed chapters on stereotyping and social justice to their publication by the same name and conducted workshops as well.

Within the teacher preparation programs, we have incorporated multicultural and global themes in the interdisciplinary foundations course required of all prospective teachers. In some sections, students frame their course around human rights themes, beginning their work with an examination of the Convention on the Rights of the Child and the Universal Declaration of Human Rights. Discussions of concepts such as "universal" and "in the best interests of the child" can lead to a powerful, new way to evaluate educational policies and practices.

Graduate foundations courses, including a new course, "The Foundations of Multiculturalism for Education and the Social Services," explore issues of interpersonal and institutional violence that have global and local manifestations. One course focusing on the aesthetics of education draws on socially conscious art like murals to explore global themes of empowerment and justice.

Lessons Learned

Students need to appropriate knowledge and translate it into meaningful action for themselves. The required action plan in our "Teaching for Global Awareness" course provides students with an immediate opportunity to act in an informed, value-based way.

Our most effective workshops have been those developed in collaboration with teachers. In particular, the Vermont Council of the Social Studies has supported our efforts. We have also had our own teacher advisory board to help us plan our conferences and identify resources.

It is essential that global or multicultural education not be seen as the exclusive preserve of the social studies. We need to work more effectively with teachers in all disciplines to advance interdisciplinary learning and, in particular, expand our efforts to elementary teachers and school librarians who are often more integrative than single discipline teachers.

Prospective teachers, like most of us, have rarely examined the cultural, gender, and racial biases that influence their actions. It is, therefore, difficult for them to evaluate curriculum for such biases. Student self-examination needs to have an important place in the education of teachers.

There is a need to be both advocates and educators, but there is a fine line we must walk between these. We must advance a global vision but ensure we do not alienate educators and community by the manner in which we do so.

Willing to Share

Information about the Center for World Education and the Vermont International Film Festival: Images and Issues of Global Concern.

Syllabi for the global education and multicultural education courses are available.

Our annotated bibliography of center resources (approximately 30 pages) is available for a small charge.

We welcome visitors to our center and are willing to conduct workshops on selected multicultural/global themes.

UNITED STATES – Washington

Jennifer Nelson

Associate Professor
Department of Teacher Education
Gonzaga University
Spokane, WA 99258

TELEPHONE: 509/328-4220 EXT. 3507
E-MAIL: jnelson@SO.Gonzaga.edu

Background

I was born and raised in South Africa during the years of apartheid. My university training and international travels made me realize that prejudice was totally unacceptable, and I made the conscious decision to oppose apartheid in every way possible.

When I came to the United States in 1987, I was bitterly disappointed with Americans' lack of global awareness. Despite my abhorrence of the policy of apartheid, I felt disappointed by the American attitude, in general, of condemning South Africa (and other nations) without understanding them. Now that I teach prospective teachers, I believe they should be more globally aware so that their students will benefit from both multicultural and global perspectives.

Why Make Connections Between Multicultural and Global Education?

I have studied history and geography in depth for years, and the more I study/read, the more I see the necessity for making connections between the prejudice and discrimination that exist everywhere. Stressing multicultural education often excludes global understanding because "minorities" are singled out. All cultures must be given the same emphasis.

The dependency of the United States (and all nations) on the rest of the world make it imperative for countries to teach/learn about the political, economic, environmental, cultural, and historical global connections.

Examples from My Work

My elementary and secondary social studies methods courses as well as my geography course are based on a global awareness foundation. In my courses, we study every nation with the same dignity and respect. We discuss the United States' limited knowledge of other cultures and attempt to improve our own knowledge so that we are not culturally illiterate. Students have assignments that cut across cultures and seek the connections that bind all nations. Activities range from using music and literature from different cultures to researching major personalities from nations other than the United States to studying topics on U.S. history and finding the global connections within these topics.

I have published an article in *The Canadian Social Studies Journal* that compares a sample of Canadian and U.S. teachers' attitudes towards global education.

Recommendations

History/social studies has to be taught from multicultural and global perspectives. The major commissions/frameworks in this area all suggest a global approach. History/social studies methods courses for preservice teachers carry the heaviest onus to instill a global awareness. However, every course can and should broaden students understandings of other cultures, other places and other times.

The National Geographic Society has an excellent network of state alliances for teachers. The state alliances provide access to resources and opportunities for teacher education in global awareness.

UNITED STATES – Wisconsin

Annie E. Rheams

Assistant Professor in Elementary and Middle School Education
Schroeder Complex, 159
School of Education
Marquette University
Milwaukee, WI 53233

TELEPHONE: 414/288-3314
FAX: 414/342-3470 OR 414/288-3945
E-MAIL: 6368RHEAMSA@VMS.CSD.MU.EDU

Background

I grew up in a relatively diverse and protected environment in Louisiana during segregation. My first recollected introduction to racism occurred around five years old. It was this moment when I realized that I had acquired many unconscious misconceptions regarding race. As children, my siblings and I were always taught that we were "as good as, if not better than some." We were taught to differentiate gestures of respect based on age, not on race. Although my mother and father shared complimenting philosophies, my mother's cosmopolitan attitude most influenced my view of "self" and of the world. She dressed us, fed us, taught us, and interacted with us in a way that always suggested equality was a MUST, and not a privilege. Embedded deeply in my mind at an early age, principles of honesty, integrity, spirituality, and fairness were more important than the moreways and folkways of society. People were to be valued based on their actions rather than on their material worth. Therefore, role models were usually limited to family members and a selective minority of outsiders. Being a team player was endorsed as long as the team was playing with ethics. As an adult, my travels throughout the world and my continued formations of diverse friendships enhanced my commitment to multicultural-global-futures-oriented education.

Why Make Connections Between Multicultural and Global Education

Narrow perspectives perpetuate tunnel visions, insecurity, jealousies, dishonesty, and destruction. Positive change seems to occur when individuals are taught to think critically and holistically. Students must be afforded opportunities to know that the greatness of the universe has resulted from worldwide contributions made by all peoples. The ecosystems are maintained as a result of "many" contributors rather than an acclaimed "few."

Examples from My Work

In workshops, seminars, and lectures, I convey to audience participants the significance of each of the parts in creating the whole rather than the significance of the whole in creating the parts.

I continually provide opportunities and strongly encourage students to participate in cross-cultural activities. They engage in reflective thinking to examine the implications and relatedness of ideas and experiences. Class activities are planned to foster an understanding of how the knowledge learned, is the knowledge imparted, which yields the product that either maintains or destroys the "now" and the "future."

My writing and research, particularly on the CES Model—CES: Cultural, Experiential, Skill-Building, The Cognitive Process, which stresses the necessity for prospective teachers to formulate a worldview and realize that it is not static—teaches them about the importance of their role s in shaping or destroying minds that will be our future.

Recommendations

To do. All teacher educators need to conduct a self-examination and be willing to participate in a diverse group examination of self-diagnosis of cultural and global understanding and appreciation.

To experience. Teachers must listen to, engage in, and share cross-cultural communications and experiences. Traveling and living in different socioeconomic and cultural environments inside and outside the United States are crucial.

To read. IUCN/UNEP/WWF's *Caring for the Earth. A Strategy for Sustainable Living*, Ivan Van Sertima's *They Came Before Columbus*, Jack Weatherford's *Native Roots*, Ronald Takaki's *A Stranger From A Different Shore*, Peter Drucker's *The New Realities*, Joseph Havel's *Declaration of Interdependence*, James P. Comer's *School Power*, Fritjof Capra's *Paradigms and Paradigm Shifts*, Frank de Varona's *Hispanics in America*, Jose Luis Gonzalez's *Puerto Rico*, and any and all of James Banks' work.

UNITED STATES – Wisconsin

Gregory P. Wegner

Associate Professor
Social Studies and Foundations of
Educational Policy and Practice
213n Morris Hall
16th and State Streets
University of Wisconsin-La Crosse
La Crosse, WI 54601

TELEPHONE: 608/785-8143
FAX: 608/785-8119
E-MAIL: wegner@mail.uwlax.edu

Background

Growing up in a small Wisconsin town during the 1950s and 1960s introduced me to fascinating problems associated with the passing of generations perhaps best expressed by Thornton Wilder's play, "Our Town." That the past was not merely a pageant of events and personalities marked by the interplay of birth and death was a conclusion reached through the profound influence of the elders in my community. The struggle over the meaning of the past, learned early on at the feet of World War II veterans, was history itself and not a nondescript collection of unrelated dates and names legitimized by a bland textbook. Not the least of my early discoveries was the fact that blatant anti-Semitic attitudes could grow and thrive in a small-town environment without the presence of any Jews whatsoever. The incongruity of this old form of prejudice, when placed next to the avowed American claim to freedom and justice for all, created a real cultural tension calling into question the very meaning of democracy.

Among the most important formative experiences in my professional life was the teaching experience integrating Holocaust history and literature with groups of high school students at Milton (Wisc.) High School (1975-82). Their own generational perspective on the Nazi policy of mass murder and what lessons this dark page of history might hold for a multicultural society is one which represents the heart of my teaching and research to this day.

An interview at Heidelberg in 1976 with Albert Speer, Hitler's former architect and arms minister, accentuated the need to draw meaningful connections between the past and the present beyond national boundaries. These themes resounded again during the summer of 1993 when a group of German secondary students and their history teachers invited me to act as participant-observer in an experimental seminar on the history of the Holocaust in Buchenwald concentration camp. The active use of archival research and archeological investigation brought students to the inevitable conclusion that current struggles over the meaning of a multicultural society in Germany claim deep roots in the past.

Why Make Connections Between Multicultural and Global Education?

Primo Levi, a survivor of Auschwitz, once warned readers that the legacy of the concentration camps symbolizes "a sinister alarm signal" for the present age. The Nazi racial state represented a profound rejection of a multicultural society in favor of a society defined by blood, racial categories, and prejudice taken to the extreme of mass murder with brutal efficiency and an amoral use of the latest technology. In a global sense, these same problems haunt us to this day and, in many ways remain unresolved. The stereotyping and prejudice which articulated Nazi ideology and a racial definition of citizenship victimized several cultural groups including, among others, Jews, Gypsies, homosexuals, the crippled and insane, Jehovah's Witnesses, Communists, and Social Democrats. Apathy, a critical factor making possible the Nazi rise to power, also contributed to the creation of intolerance over and against a variety of cultural perspectives.

In this sense, cultures do not develop a sense of where they are headed unless they are connected to the sense of where they have come from. Globalizing this connection between past historical eras into a meaningful understanding of these lessons for multicultural learning in the present constitutes one of the greatest challenges for me in global education.

Levi's "alarm signal" reminds us about the critical human capability to learn lessons from the mistakes of the past, a feature which often times remains unrealized in many societies.

Examples from My Work

Guest teaching numerous middle school and high school history classes in western Wisconsin on the Holocaust provides me with important opportunities for staying in touch with students in the field as well as opening new connections for my preservice teachers at the university. The central question posed in all of these classes is: What lessons from the Holocaust are there for my generation today? Student essays and discussions on this problem, based on the development of an historical perspective and literature, is the core of this teaching project. With the permission of the public school students, my university preservice teachers examine the student language in the essays connecting the Holocaust to present lessons.

At the university level, preservice teachers in social studies methods join Teresa Faulkner and students in English methods for a five-week seminar on interdisciplinary teaching connecting Holocaust literature and history. Anti-Semitism, stereotyping and prejudice are examined through the lens of selected literary pieces and historical documents from Jewish history and history of the Third Reich. One of the formative exercises from the New York Holocaust curriculum brings together a collection of attitudes common to the Nazi persecutors and asks students to consider to what extent these same kind of attitudes (e.g., "only some people are worthy of living, indifference to the suffering of others, conformity to peer pressure, hatred or dislike of an outgroup, denial of personal responsibility, blind obedience to authority) are reflected in the United States during the 1990s. Another lesson on "Nazi Propaganda: A Predecessor of Doublespeak" stresses the importance of language in the formation of illusions and hiding the truth about the regime. Again, connections with the present are explored regarding linkages with the global abuse of language in the public arena. Propaganda Minister Joseph Goebbels's notion that "the bigger the lie the easier it will be for the people to swallow it" provides a meaningful context for exploring contemporary examples of doublespeak in international relations.

A good share of my research activity centers around Holocaust education in the Federal Republic of Germany and the United States as well as education under the Third Reich.

Recommendations

Studying how other cultures deal with or evade the dark underside of the past through legitimizing history for the presumed benefit of the young can provide important insights on the nature of prejudice and stereotyping. The New Germany, for example, faces serious problems with the rise of the neo-Nazi right wing fanaticism and ongoing attacks on Turks and other foreigners in the population. At the same time, the various states in the New Germany are trying to articulate a new curriculum on the Holocaust for school-aged youth. All of this occurs in a country trying to unify itself in the shadow of the Third Reich and the concentration camps. This does not in any way suggest that the Holocaust and current neo-Nazi activity represent the only reasons to study the New Germany. Germany's emergence in the European Community and its global economic importance are also critical issues for study in their own right. The Federal Republic represents a rare opportunity for global educators to study how one country, in the midst of a national-building process, struggles to define a multicultural society. Note that this development proceeds under the weight of a dual historical legacy from the Third Reich and the Cold War. How students in the New Germany from both the former East German states and West Germany conceive the legacy of the Third Reich holds a particular fascination for the author.

Readings: Sirkka Ahonen's *Clio Sans Uniform*, Bill Buford's (ed.) "Krauts!," in *Granta* (Winter 1992), Michael Burleigh and Wolfgang Wippermann's *The Racial State: Germany 1933-1945*, Morris Dees and Steve Fiffer's *Hate on Trial: The Case Against America's Most Dangerous Neo-Nazi*, Daniela Gioseffi's *On Prejudice: A Global Perspective*, Primo Levi's *Survival in Auschwitz*, New York State Education Department's *Teaching about the Holocaust and Genocide*, Vol. 2, H.F. Rathenow's (Ed.) *Erziehung nach Auschwitz*, Gregory Wegner's "Buchenwald Concentration Camp and Holocaust Education for Youth in the New Germany," *Journal of Curriculum and Supervision* (Winter 1995), Elie Wiesel's *Night*.

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UNITED STATES – Wisconsin

Teaching Elementary and Middle School Social Sciences

Introspective to Diversity: Teaching and
Learning in a Multicultural Society
School of Education, Schroeder Complex, 159
Marquette University
Milwaukee, WI 53233

TELEPHONE: 414/288-3314
FAX: 414/288-2800

Contact Person: Annie E. Rheams

Conceptualizations

Multicultural education is generally aimed at developing students' cultural knowledge, appreciation, and understanding of the five major racial/ethnic minorities (African Americans, Native Americans, Asian Americans, Hispanic Americans and Pacific Islanders) in the United States by helping them cultivate a philosophy which builds upon diversity and teaches them to utilize diverse teaching methodologies and strategies to encourage the emotional, social, and academic success of all students.

Global education aims to help students develop a worldview that expands their knowledge, understanding, and appreciation of peoples and the universe beyond their native and/or indigenous origins and teaches them to embrace a philosophy that the universe is a global operation that is interdependent and interconnected.

Global and multicultural education share the idea that no person is an "island in herself or himself," but all peoples and the elements of the universe are interconnected and interdependent, one not being able to function to its fullest without the other.

Examples of Program Connections Between Multicultural and Global Education

In the "Social Studies Elementary and Middle Schools Methods" course, students have compulsory and volunteer participation experiences in global and multicultural activities. The focus of the activities is on futures-oriented social science experiences which have a multicultural and global base. For example, students attend and participate in community activities that address issues, such as global distribution of power, feminism, global systems, politics, pollution, and other curricular content from the social sciences. These activities are always performed by peoples from various diverse racial/ethnic groups and bring the perspective group's understanding and views to the issues. Students plan and participate in programs with elementary and middle school students at the High Wind/Plymouth Institutes, which is a futures-oriented demonstration center. Also, students have been required to write children's and adult literature to integrate futures curriculum with social studies curriculum and center it in a multicultural/global perspective.

In the "Introspective to Diversity: Teaching and Learning in a Multicultural Society" course, students are required to examine the histories of the various diverse groups and reflect upon the transformations as peoples have migrated, immigrated, and traveled across the world. Students engage in a comparison and contrast project which allow them to integrate their knowledge and understanding of the various groups and develop strategies to resolve problems and issues that affect the universe and its future. They are required to attend lectures, plays, video conferences, seminars, conferences and other activities that may be contradictory to their dominant beliefs.

Lessons Learned

It's essential that students first have an understanding or at least a general knowledge of the histories of peoples so that they learn to value, judge, and appreciate groups within their own cultural context. Students also need to understand the world and how it operates. Then they need opportunities for meaningful interactions to build upon and expand skills necessary to successfully function in a pluralistic society and to plan and make deci-

sions for the maintenance of human existence.

Often times resistance and struggle become an integral part of the learning experience particularly when the teachings are in conflict with the students belief systems. Also, it's imperative that universities look at integrating multicultural global futures studies into all of its programs to include community and university life.

Willing to Share

Syllabi and reading lists for courses.

List of related books and articles written by the program faculty and by students.

UNITED STATES – Wisconsin

Teach for Diversity

Department of Curriculum & Instruction
University of Wisconsin-Madison
225 North Mills Street
Madison, WI 53706

TELEPHONE: 608/263-1006 or 608/263-6527
FAX: 608/263-9992

Contact Persons: Gloria Ladson-Billings, Mary Louise Gomez, Ken Zeichner

Conceptualizations

Multicultural education is an educational reform movement designed to promote equity and social justice for all students. This equity and social justice is promoted through a deliberate program of content integration, knowledge construction, equity pedagogy, prejudice reduction, and advocacy of an empowering school curriculum (Banks, 1995). *Teach for Diversity* strives to be a teacher education program that is multicultural and social reconstructionist (Sleeter & Grant, 1987).

Global education is an attempt to help students understand and prepare themselves as citizens of an increasingly complex and interdependent world. It is designed to help students develop skills, knowledge, and dispositions to work toward equitable and just economic, political, educational, and social conditions for all humans. Global education provides opportunities for students to blur the distinctions between themselves and "others" and ask relevant questions about how we come to think of and treat other differently.

Multicultural education and global education are related in that both are concerned with issues of equity and social justice. Both concepts are committed to understanding and appreciation of human diversity as a strength in an increasingly complex and changing world.

Examples of Program Connections Between Multicultural and Global Education

"Teach for Diversity" is a masters' degree with elementary certification program designed for people without backgrounds in education. A central aspect of the program is preparing students to work effectively with students from diverse (cultural, ethnic, economic, linguistic) backgrounds. Although students are provided with a variety of readings concerning issues of multicultural and global education, the program does not prescribe definitions. Rather, the students are expected to make meaningful connections between students' cultural membership and their emerging pedagogical strategies.

The program includes a combination of theory and practice with students taking summer courses and volunteering in summer programs or social service agencies. The first summer courses are "Teaching and Diversity" and "Culture, Curriculum, and Learning." These courses are designed to "destabilize" students' notions of difference. By considering changing multicultural and global realities, students are challenged to examine their own (often invisible) cultures and raise questions about how their own cultural perspectives will impact their teaching.

During the school year, students are placed in one of three diverse school sites where they participate in a practicum and student teaching experience. The fall semester courses are integrated "methods" courses titled, "Literacies and the Arts," "Math, Science, and Environmental Education," and "Health, Physical Education, and Social Studies." In each of these courses, students investigate the ways that culture defines knowledge and practices in various settings. For example, in the "Health, Physical Education, and Social Studies" course, students are asked to explore how the body is regarded in many different cultures both in the United States and throughout the world. A film of schooling in rural Peru helps students understand the pivotal role of teachers in ensuring that poor students gain access to health care. In the "Literacies and the Arts" course students examine what it means to be literate as well as read and critique multicultural children's literature.

In the second semester, students participate in full-time student teaching and take a course in

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inclusive schooling. During the final summer, students enroll in foundational courses in educational sociology and educational psychology while completing a masters' paper or project. A 15-month seminar accompanies students' practical experiences.

Lessons Learned

Moving away from the traditional sequence of foundations courses preceding practical experiences has not significantly limited preservice teachers' abilities to be effective in diverse classrooms. Rather, the year of experience provides students with an opportunity to examine critically the theory and research that undergird these areas. By making diversity a central theme of the program, students become aware of how Eurocentric most knowledge about teacher education in the United States is.

Willing to Share

Program proposal for state Department of Education approval, program brochures, and local news articles about the program.

Course syllabi.

List of publications of program faculty.

PART III

Literature and Listservs for Making Connections between Multicultural and Global Education

by Dawn Shinew

Although seminal works of considerable note exist in both multicultural education and global education, the purpose of this annotated list of publications and electronic listservs is to provide readers with an orientation to some resources useful in making connections between the two fields. While most of the publications listed below make these connections explicitly, several were chosen based on the extent to which they challenge dominant paradigms. If similarities between global and multicultural education are to be explored, questions must be asked not only about what we think, but also about how we think. The inclusion of certain pieces of literature reflects the importance of moving beyond a dichotomous relationship between theory and practice. These selections describe the practical application of the connections between global and multicultural education. This list is by no means exhaustive of print materials or electronic networks that may be useful. Readers will also note that numerous recommendations on books, literature, films, and other resources can be found within the profiles in Part II.

Alexandre, L. (1989-90). An inextricable mandate: Global education and multicultural studies. In *Teaching for Cross-Cultural Understanding: The Local and Global Imperative* (27- 32). Stanislaus, CA: The California State University, School of Education Journal.

This essay describes the "complementarity" of global and multicultural education. While recognizing the differences between these movements, and the competition which often arises because of these distinctions, Alexandre argues that global and multicultural education are "inextricably linked." Alexandre explains that multicultural education tends to delve into the "micro-level examination of cultural practices" and focus its attention on domestic pluralism. Global education, according to this author, "sets its sights on macrolevel analyses of economic, political and cultural systems" and "captures the international panorama" (27). Alexandre encourages educators "to take every opportunity to cross over the artificial lines of disciplines and approaches" in order to "create a globalized multicultural education (or vice versa)..." (30). According to Alexandre, it is through this co-mingling of ideas that students of all colors and nationalities can be empowered.

Bennett, C. (1995). Strengthening multicultural and global perspectives in teaching. In *Comprehensive multicultural education: Theory and practice* (pp. 300-337). Boston: Allyn and Bacon.

Part III of Bennett's comprehensive overview of multicultural education outlines the assumptions, goals, and intended outcomes of teaching from multicultural and global perspectives. Drawing on the theoretical orientations of both fields, Bennett provides a model for the possible integration of these perspectives. In particular, Bennett focuses on the concepts of multiple perspectives, cultural consciousness, intercultural competence, and social action. Bennett encourages educators to move beyond such inhibiting factors as the traditional separation between multicultural and global educators and the lack of conceptual clarity so that they might identify and expand the important commonalities between the movements.

Boulding, E. (1988). Conflict, diversity, and species identity. In *Building a global civic culture: Education for an interdependent world* (pp. 56-74). New York: Teachers College Press.

This chapter explores the questions "What divides people, and what can be done about the divisions? Is it possible for human beings to develop a species identity that will not override, but

rather crown, their other identities'" (56). In response, Elise Boulding explores issues which serve as the basis for separations among humans: ethnic and racial identity, religious identity, and gender identity. While addressing these issues specifically within the context of "developing a shared civic identity" (56), the author's discussion centers on the differences and commonalities across multiple perspectives. Boulding's call for moving "beyond diversity" to develop a "species identity" celebrates diversity while identifying the interconnectedness between and within cultures.

Fain, S. (1988). Revising the American character: Perspectives on global education and multicultural education. In *Louisiana Social Studies Journal*, 15(1), 26-33.

In this article, Stephen Fain presents his definitions of multicultural and global education. In light of these definitions, Fain compares and contrasts the two movements on issues such as democracy, equal opportunity, fraternity, and consent. By centering the discussion on these "cultural ethics," Fain provides a concrete way of establishing the similarities and differences between multicultural and global education. He cautions against a global education that might be manipulated by special interests and/or a movement that is unfocused and attempts to "advocate everything." Instead, Fain supports a "multicultural education from a global perspective" (31). By integrating the political activity of the multicultural movement and the "worldly view" of the global movement, Fain suggests that students will be best prepared to address the cultural ethics he discusses.

Flouris, G. and Spiridakis, J. (1992). Educating world citizens. In K. Schleicher and T. Kozma, Eds. *Ethnocentrism in education* (pp. 265-279). Frankfurt: Peter Lang.

Flouris and Spiridakis explore linkages between the political socialization experienced by students and their development of a "'world citizenry' with a viewpoint that embraces a global ethos rather than a nationalistic orientation..." (265). The authors' discussion of national prejudices and the extent to which these biases affect students' attitudes toward diversity on both national and global levels provides a rationale for the "need for world citizens" (269). While focusing primarily on goals often associated with global education, Flouris and Spiridakis's challenge to the traditional socialization which perpetuates the status quo draws powerful connections to a multicultural agenda.

Gaudiani, C. (1991). In pursuit of global civic virtues:, multiculturalism in the curriculum. In *Liberal Education*, 77 (2), 12-15.

While acknowledging the controversies surrounding multiculturalism, Claire Gaudiani explains that "(w)e need to study other cultures to create a knowledge base for citizens to develop the habits of mind and habits of heart without which a pluralistic democracy cannot endure" (13). By invoking this call for an informed citizenry, Gaudiani effectively responds to criticisms from those groups and/or individuals who claim that multicultural and global education pose a threat to America's national identity. Instead of identifying these movements as the demise of American civic virtues, she argues that "(t)he future of pluralistic democracies depends not only on their laws but also on the behavior and hard work of their citizens as individuals, as members of affinity groups, and as citizens of a multicultural society in a complex, globally interdependent world" (15).

Greene, M. (1993). The passions of pluralism: Multiculturalism and the expanding community. In T. Perry and J. Fraser, Eds. *Freedom's plow* (pp. 185-196). New York: Routledge.

Maxine Greene's essay responds to criticisms of multicultural education by describing an "expanding community" in which the importance of people "speaking as who and not what they are" cannot be denied. From a global perspective, Greene's invocation for the "passions of pluralism" in an "expanding community" includes an awareness of the world's interconnectedness. Drawing examples from a vast array of literature, Greene provides readers with examples of the ways in which a plurality of perspectives enriches a community. While embracing a cacophony of

voices, Greene (quoting Richard Rorty) encourages readers to develop "the desire to extend the reference of 'us' as far as we can" (194).

Harding, S. (1993). Introduction: Eurocentric scientific illiteracy: A challenge for the world community. In S. Harding (Ed.), *The "racial" economy of science* (pp. 1-29). Bloomington, IN: Indiana University Press.

In her introduction to *The "Racial" Economy of Science*, Sandra Harding poses numerous challenges to both how knowledge and understanding are constructed and how these constructions affect the world community. While not referring specifically to global or multicultural education, Harding's critique of the Eurocentric approach to science lays an important foundation for connecting issues related to "race," class, and gender to those topics which reflect the interconnectedness of a rapidly changing world. Harding's introduction is particularly effective in bringing the fields of science and technology into the discourse related to multicultural and global education.

hooks, b. (1994). Embracing change: Teaching in a multicultural world. In *Teaching to transgress: Education as the practice of freedom* (pp. 35-44). New York: Routledge.

In *Teaching to Transgress: Education as the Practice of Freedom*, bell hooks explains what it means to teach for emancipation. Throughout this thought-provoking book, hooks offers insights into teaching and learning by examining her personal experiences. In this particular chapter, hooks describes the changes necessary for teachers to transform their classrooms in order for education to reflect the "practice of freedom." The emphasis hooks places on transcending the boundaries of traditional paradigms makes this chapter especially appropriate for examining multiple perspectives—one of the essential principles in both multicultural and global education.

Kappa Delta Pi. (1994). *Insights on diversity*. West Lafayette, IN: Kappa Delta Pi Publications.

This collection of essays from 45 scholars interested in multicultural and global education provides readers with a broad overview of the important issues surrounding diversity. Beginning with Asa Hilliard's explanation of "How Diversity Matters," and ending with James B. Boyer's call for a movement "Toward an Anti-Bias Curriculum," authors in this assortment of readings both celebrate diversity and identify the many ways in which diversity shapes education. M. Eugene Gilliom's essay, "The Many Ways of Being Human," "From a Global Perspective" by Jesus Garcia, "Global Citizenship" by Josiah S. Tlou, and Brenda S. Conard's "Healing the World" are particularly strong (though brief) examples of the ways in which diversity may be addressed through both global and multicultural perspectives.

Kobus, D. K. (1989-90). Multicultural and global education: Partners for cross-cultural understanding and citizenship education. In *Teaching for cross-cultural understanding: The local and global imperative* (6-12). Stanislaus, CA: The California State University, School of Education Journal.

This essay describes the historical context for the development of the multicultural and global education movements. By more fully understanding the historical perspectives on each, Kobus provides readers with a clearer understanding of the interrelationship between these two movements. The author explores "multicultural and global education as conceptual and curricular partners" and identifies critical issues necessary for transforming the curriculum. While Kobus frames her discussion in terms of citizenship education, the fusing of the global and multicultural education movements has broad ramifications for all educators.

Ladson-Billings, G. (1995). Multicultural teacher education: Research, practice and policy. In J. Banks and C. McGee Banks, Eds. *Handbook of research on multicultural education* (pp. 747-759). New York: Macmillan.

Gloria Ladson-Billings's chapter in the *Handbook of Research on Multicultural Education* "is an attempt to reconceptualize multicultural teacher education to address the linkages between theory and practice and to suggest that by using this frame we have the opportunity to include literature outside the mainstream multicultural par-

adigm" (748). Ladson-Billings' categorization of multicultural teacher education literature between 1988 and 1992 reflects recent trends in the field. Two of the trends she identifies are "an increase in international literature published in English...(and) the inclusion of global studies..." (751). In addition, the author's conclusions regarding the positive impact of teacher education programs which involve preservice teachers in diverse cultural settings and/or in situations where they are immersed in another culture draws additional connections between the multicultural and global education movements.

Lynch, J. (1989). *Multicultural education in a global society*. London: Falmer Press.

In the introduction to his book, James Lynch outlines nine major reasons that "it is essential to build a more global commitment to multicultural education and to see issues of cultural diversity in a broader global context" (ix). In responding to these reasons, Lynch's book provides readers with concrete examples of how one makes "the multicultural curriculum global" (34). Using human rights as the core of the curriculum, Lynch describes how these universal principles might be integrated into a curriculum that achieves the goals of both multicultural and global education. The appendices include a "List of Useful Organizations," a "List of Education Centres," a List of ActionAid Education Services," and a "List of Journals and Periodicals." While Lynch's "lists" reflect his affiliations with British systems, they provide a useful orientation for all readers.

McCarthy, C. (1995). The problem with origins: Race and the contrapuntal nature of the educational experience. In C. Sleeter and P. McLaren, Eds. *Multicultural education, critical pedagogy, and the politics of difference* (pp. 245- 268). Albany, NY: SUNY Press.

Cameron McCarthy's chapter challenges certain assumptions often made about race. By juxtaposing issues such as gender, class interests, ethnicity, and personal experiences in the discussion of race, McCarthy demonstrates the complexity of what is often portrayed as a simplistic category. Warning against essentialist movements from both the Afrocentric and Eurocentric extremes, McCarthy posits that such tendencies "significantly inhibit a dynamic understanding of race relations and race-based politics in education and society....(and) contribute to the ever- increasing balkanization of cultural and public spaces in education and society" (251). McCarthy does not, however, diminish the impact of race on identity. Instead, the author emphasizes that race is a social and political construction. In a section, "Identities in Formation: Notes from an Inner-City Classroom," the author contextualizes these issues by describing a classroom in which gender, class, ethnicity and personal experiences intertwine to create a complex, dynamic environment. The Los Angeles classroom described in this section reflects a larger community in which few, if any, assumptions about identity can be made in isolation of the myriad of issues which affect these social and political constructions.

McNergney, R. (1994, December). Videocases: A way to foster a global perspective on multicultural education. In *Phi Delta Kappan*. (296-299).

Robert McNergney posits that "the understanding and practice of multicultural education, particularly in the United States, can be enriched by expanding the discourse to include comparative perspectives from around the world" (297). Based on this belief, McNergney and his colleagues traveled to "Singapore, India, South Africa, Denmark, and England to visit schools engaged in multicultural education" (298). These visits provided the basis for a series of videocases. McNergney and his colleagues designed the cases to help students understand diverse educational settings, provide instructors with ideas for how the videocases might be used, and written interpretations of each case by a panel of experts. McNergney suggests that by learning about cultures different from our own, we are also able to "make the familiar strange" (299). Consequently, students who are encouraged to reflect on the values and customs of another culture, may also be inclined to critically analyze their own society.

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Merryfield, M. M. (1993). Reflective practice in global education: Strategies for teacher educators. *Theory Into Practice* 32(1), 27-32.

Merry M. Merryfield argues that if teacher educators are to prepare teachers to teach about other cultures, they must first help teachers reflect in some depth upon their knowledge and perceptions of their own culture and the construction of their own worldview. Merryfield shares three activities she uses to bring about such sustained reflection in a graduate seminar with experienced teachers. In the "Tree of Life" activity each teacher designs his/her own graphic of a tree in which "roots" point to the family values, people, and early life experiences that taught the person about "difference" and shaped attitudes about people different from oneself. The "limbs" of the tree are school, university, and recent experiences, events, or people that led to new understandings, knowledge, or changing perceptions of people different from oneself. Reflective journaling and infusion experiments are the other two activities discussed in the article. Such work on reflection practice and perspective-taking are central to teacher education in both multicultural and global education.

Schleicher, K. (1992). Education for global awareness. In K. Schleicher and T. Kozma, Eds. *Ethnocentrism in education* (pp. 193-221). Frankfurt: Peter Lang.

Klaus Schleicher addresses the connections between global and multicultural education by exploring the relationships between global awareness and public opinion. Schleicher argues that if students understand their own identities, they will also be "aware that they are simultaneously part of a local, ethnic, national and global community" (221). Emphasizing the important role that public opinion plays as a socializing force, Schleicher analyzes the extent to which "public opinion is geared towards national and global affairs; how national stereotypes are disseminated among the public and how global awareness is needed for human survival"; and "to what extent national educational policy favors global awareness and how school-teaching encourages global understanding beyond the cognitive domain" (194).

Wilson, A. H. (1993). Teachers with international experience: They know more. In *The meaning of international experience for schools* (pp. 35-46). Westport, CT: Praeger Publishing.

Using a case study of two elementary school teachers, Angene Wilson explores the ways in which international experiences shape their knowledge and the ways in which their knowledge is shared with their students. The author integrates narrative text from both the teachers and their students; these excerpts of data provide the reader with a sense not only for what was learned in the classroom but how and why certain learning experiences had meaning for these participants. In particular, this chapter addresses the importance of recognizing the impact of teachers' experiences and perceptions on their teaching. Wilson's descriptions of the classroom activities and students' responses reminds readers of the importance of recognizing the ways in which teachers' personal perspectives and experiences shape their decisions in the classroom.

Zimpher, N. and Ashburn, E. (1992). Countering parochialism in teacher candidates. In M. Dilworth, Ed. *Diversity in teacher education* (pp. 40-62). San Francisco. Jossey-Bass.

Nancy Zimpher and Elizabeth Ashburn's chapter addresses key issues related to the relationship between teacher education and the multicultural-global connections. In describing the demographic profiles of the vast majority of preservice teachers (predominantly white, female, from a suburban community or small town, middle class) and teacher educators (quite similar to the profiles of the preservice teachers), Zimpher and Ashburn establish a strong case for developing teacher education programs which challenge "the parochialism that is likely embedded in their homogeneity" (40). While advocating for increased recruitment of individuals with "breadth and depth in cultural diversity" (44), the authors also propose that teacher education programs reconceptualize their task. Zimpher and Ashburn posit that by appreciating diversity, valuing cooperation, and by

emphasizing the importance of community, teacher education programs can serve as effective vehicles for countering the parochialism in teacher candidates.

Electronic Networks

Electronic networking and listservs hold great potential for increasing knowledge and cross-cultural interaction in teacher education. These are some listservs that may be of particular interest to teacher educators making connections between multicultural and global education.

Multicultural Education Listserv (MULTC-ED)

The multicultural education discussion list (MULTC-ED) is sponsored by the National Association for Multicultural Education, the University of Maryland-College Park, and George Mason University. It is intended to serve all educators involved in any way with multicultural curriculum, teaching, or research in grades preschool-12, colleges and universities, other educationally related agencies, and parents of children and youth. It is hoped that the list will attract international participation.

The scope of multicultural education for the list includes the full range of diversity within our educational institutions including race, class, ethnicity, gender, age, disability, sexual orientation, religion, and national origin. Through the interaction with educators from many types of institutions, the richness of diversity and tolerance can be more fully revealed. Participants can gain greater understanding of how we can transform our curriculum, teaching and research. For more information, contact list owners: Ruth Heidelbach, Dept. of Curr/Instruction, Univ. of Maryland, College Park, MD 20742, TEL 301/405-3127, FAX 301/314-9055, E-MAIL: rh19@umail.umd.edu or Jack Levy, MS =4B3, George Mason University, Fairfax, VA 22030-4444, TEL 703/993-3689, FAX 703/993-3336, E-MAIL: jlevy@gmu.edu

Educational Equity Listserv (EDEQUITY)

EDEQUITY (Educational Equity Discussion List) is an international theory and practice discussion list on issues of educational equity in a multicultural context in schools, colleges, and other education sites. Educational equity is designed to encourage discussion between teachers and other educators, equity practitioners, advocates, parents, policymakers, counselors, and others interested in equity. EDEQUITY serves as a forum to discuss how to attain equity for males and females; and how gender equity can be a helpful construct for improving education for all. The participation of both women and men is welcomed. Educational equity refers to an educational environment in which individuals can consider options and make choices based on their abilities and talents, not on the basis of stereotypes, biased expectations, or discrimination. The achievement of educational equity enables females and males of all races and ethnic backgrounds develop skills needed to be productive, empowered citizens. It opens economic and social opportunities regardless of gender, ethnicity, race or social status. Topics for discussion include, but are not limited to, classroom interactions, curriculum development, school environment, education reform, violence prevention, math and science education, vocational and nontraditional education, school-to-work issues, community-based learning, and counseling. This list gives people an opportunity to ask questions and exchange information about teaching strategies, useful texts and films, innovative programs, current research, and funding sources. EDEQUITY is jointly administrated by the Center for Equity and Diversity and the Women's Educational Equity Act (WEEA) Publishing Center at Education Development Center, Inc., and is run by majordomo software on a UNIX server at EDC in Newton, Massachusetts. EDC is an international, nonprofit, research and development organization. A leader in curriculum development, technical assistance, and professional development, EDC currently carries out over 150 projects worldwide. For more information, contact Gaea L. Honeycutt, EDEQUITY Administrator, Center for Equity and Diversity, Education Development Center, Inc., 55 Chapel Street, Newton, MA 02158-1060, TEL 617/969-7100, E-MAIL: EDEQUITY-ADMIN@CONFER.EDC.ORG

PeaceNet, ConflictNet, and EcoNet described below are located at the Institute for Global Communications (IGC), 18 De Boom Street, San Francisco, CA 94107, TEL 415/442-0220, FAX 415/546-1794, E-MAIL: support@igc.apc.org

PeaceNet: serves the peace, social justice, and human rights advocates throughout the world communicate and cooperate more effectively. A number of news services provide a range of information about these and other topics from around the world.

ConflictNet: serves groups and individuals working for social justice and conflict resolution. ConflictNet's resources include guidelines for choosing a neutral third party, sample case development in conflict resolution, extensive bibliographies, legislative updates, educational materials, and newsletters from around the world.

EcoNet: serves organizations and individuals working for environmental preservation and sustainability. It is a community of individuals using the network for information sharing and collaboration on such topics as global warming, energy policy, rainforest preservation, legislative activities, water quality, toxics, and environmental education.

APPENDIX

On Methods

Appendix on Methods

Merry M. Merryfield

The overall goals for the study, "Preparing Teachers for Diversity and Equity An Interconnected World: A Study of Connections Between Multicultural and Global Education" are to (1) identify teacher educators in the United States and Canada who are helping K-12 educators make connections between multicultural education and global education, (2) analyze the characteristics (conceptual and programmatic) of their programs, projects, and other work as they make such connections, and (3) examine the characteristics of the teacher educators themselves (their personal and professional backgrounds, knowledge and theoretical frameworks, their experiences, motivation, teaching, and research) that influence this work. To accomplish these goals, the study has three sequential parts.

I began by looking broadly at the field of teacher education in order to identify as many programs and teacher educators as possible. In Autumn Quarter 1994 I started to identify teacher educators and teacher education programs. Through conversations with David Imig, Mary Dilworth, and Elizabeth Foxwell at AACTE, Nancy Zimpher (my dean at Ohio State), and members of the AACTE Committee on International Education, I considered ways in which I could identify teacher educators who were purposefully making connections between multicultural and global education for K-12 teachers. Between December 1994 and February 1995, I wrote to all 730 member institutions of the American Association of Colleges for Teacher Education (AACTE) and asked their deans or directors of teacher education to nominate teacher educators or programs (see form letter at the end of this appendix). I also worked with Gloria Chernay, executive director of the Association of Teacher Educators (ATE), to identify that organization's leaders in global and multicultural education whom I also surveyed. Through contacts with other leaders in multicultural and global education, I identified, wrote to, or spoke with another 55 people known for their publications, research, or professional presentations in either multicultural or global education and asked them to nominate teacher educators and programs.

Approximately 227 teacher education programs or individuals had been nominated by March 1995. I then wrote to the 227 nominees, explained the study and how they had come to be nominated for inclusion, and I invited them to submit profiles of how they (or some part of their program) were making conceptual or programmatic connections between multicultural and global education for teachers. (See the form letter and enclosures at the end of this appendix.) By September 1995, 77 nominees had responded by submitting profiles, and another 59 had informed me that they would not be submitting profiles. Some said they were not making connections between multicultural and global education, and others did not have the time or interest in writing about such work. Another four people sent in preliminary information (syllabi, articles, or letters of interest) but did not complete profiles.

I edited the profiles to ensure clarity, responses to all the questions, and a maximum length of three single-spaced pages. The edited profiles were send back to the participants for their approval and, in some cases, for additional information. I analyzed the data in the profiles and supporting documents (syllabi, activities, articles, other examples of work) to develop an overview of three major questions for an introductory chapter in this publication. The questions were: (1) Why are teacher educators making connections between multicultural and global education? (2) How are such connections actually made within teacher education? (3) What advice do these teacher educators have for others who may be looking for new programmatic approaches, pedagogy, or resources that can help in initiating such connections or in strengthening on-going programs? I examined the data several times in order to develop and test categories of responses (see Lincoln & Guba, 1985) and to look for connections across categories. Part I of this book includes the major findings from this data analysis.

In the third part of the study (to take place during the 1995-96 academic year), I will select 10-12 programs based on a purposeful sample of their diversity—different conceptualizations, approaches,

disciplines, institutional or organizational structures, geographic regions, and funding—for further study. The data collection from October 1995 through June 1996 will include site visits to observe the programs in progress, interview teachers and other stake-holding audiences, and collect materials such as program and course information, evaluations or assessments, publications, and other relevant documents.

I will eventually construct case studies and cross-case analysis of programs and teacher educators (see Denzin, 1983; Glaser & Strauss, 1967; Guba & Lincoln, 1981). One component of these cases will be scenes constructed from findings in order to take the reader into the programs and lives of teacher educators and their stake-holding audiences (Miles & Huberman, 1994; Merryfield, 1992).

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Sample Letter to AACTE Member Institutions

Dear Dean xxx,

Over the last six years we have been involved in a number of studies that have examined ways in which American teacher educators are preparing teachers for our changing world through global education. Along with other members of AACTE's International Committee, we have come to recognize how important it is that we in teacher education help teachers make connections between multicultural and global education if they are to prepare young people for diversity and equity at home and the realities of their economic, cultural and political interconnectedness with nations around the world. Given the considerable attention to both multicultural and global perspectives in NCATE's 1995 Standards (see NCATE's definitions of these terms attached), we believe a study of linkages between multicultural and global education is especially timely.

We are beginning a study of teacher education in multicultural and global education, and we would appreciate your help. **We want to identify and then study teacher education programs that are exemplary in their ability to make connections between multicultural and global education. We also want to identify and develop case studies of individual teacher educators who have effectively integrated multicultural and global in their own teaching and learning.** We have enclosed a summary of the study for your information.

Could you or your colleagues help us by nominating teacher education programs (based in colleges, universities, school districts or private, nonprofit organizations) and individual teacher educators whom you believe to be exemplary in the ways in which they prepare teachers (preservice or inservice) in multicultural and global education?

A nomination form is enclosed along with a return envelope. Please feel free to nominate one of your own programs/initiatives or faculty members as well as ones at other institutions, school districts, or other organizations with whom you work. We will follow up on all nominations by writing to the people nominated and asking them for more information about their work. Eventually we will choose 10-12 for in-depth case studies. We plan to publish articles that analyze the conceptualizations and characteristics of such programs and a book of cases that take the reader into the lives of such teacher educators. We think our field will benefit from such knowledge.

We appreciate your help and look forward to hearing from you. If possible, please return the forms by January 23, 1995.

Sincerely,

Merry M. Merryfield
Associate Professor

Nancy Zimpher
Dean, College of Education

NOMINATION FORM
for the Study of Exemplary Teacher Education for Diversity and Equity in a Global Age

I am nominating a college/university program_____ teacher educator____ school district program _____ other program _____ (Make copies of the form if you wish to nominate more than one.)

PROGRAM NAME _____

CONTACT PERSON _____

MAILING ADDRESS _____

_____

_____

TELEPHONE_____ FAX _____

E-MAIL _____

Please give reasons why you believe this program/person/district/organization is exemplary in the ways in which it prepares educators in multicultural and/or global education:

Submitted by:

NAME _____

TITLE _____

ADDRESS_____

_____

PHONE/FAX _____ E-MAIL _____

Sample letter of invitation to submit profiles

Dear xxx,

You have been nominated for inclusion in a study of teacher educators in North America who are making connections between multicultural and global education in their teaching, research or other work with practitioners. I invite you to submit a profile of connections being made in your teacher education program and/or a profile of yourself as a teacher educator for inclusion in the upcoming publication, *Making Connections Between Multicultural and Global Education: Teacher Educators and Teacher Education Programs.* For your information I am enclosing a brief overview of the study, the format for profiles (one for programs, one for teacher educators), and my profiles as examples.

Please note that the major criterion for inclusion is a purposeful connection made between multicultural education and global education. The connection may be for preservice or inservice teachers, as brief as one activity in one class session or as extensive as a course, set of courses, or an entire program of study. It may be an option (student teaching overseas or with Native Americans) or required. It may be a special program such as a summer institute, a study tour, a research study or a collaborative project. The connection may be made within an article or book you have written, a curriculum development project or within an initiative in school/university collaboration or service learning. **If you are making any conceptual or programmatic connection between multicultural and global education that teacher educators can learn from, please consider submitting a profile.**

The deadline for submission of profiles is June 30, 1995. If you need an extension, please notify me by July 8th. My office telephone and FAX numbers are above. My e-mail address is: mmerryfi@magnus.acs.ohio-state.edu

After the profiles are processed, you will receive page proofs for any last-minute editing. I am delighted that you have been nominated for this study and look forward to learning more about your work. Please get in touch with me if you have any questions or concerns.

Sincerely,

Merry M. Merryfield
Associate Professor
Social Studies and Global Education

Enclosures with Letter of Invitation

[Abstract of the Study]

Preparing Teachers for Diversity and Equity in An Interconnected World: Making Connections Between Multicultural and Global Education

Rationale for the Study

Changing demographics within North America and increasing economic, political, technological and environmental interconnectedness with the rest of the world have significantly altered the role of schools in preparing young people to become effective citizens. Our future rests upon the abilities of young people to understand and interact with peoples in their local communities, their nation, and other parts of the world who are different from themselves. Such differences may be based on race, ethnicity, class, gender, religion, political ideology, sexual orientation, national origin, or world view. In addressing these issues of diversity, schools and teachers must provide students with both knowledge of themselves and other peoples and cross- cultural experiences in which students develop interactive skills in working with others different from themselves.

Unfortunately, many teacher education programs today do not prepare teachers for the changing demographics of the United States or the global interconnectedness that they will face in their classrooms and communities (Barrows, Clark & Klein, 1980; Council on Learning, 1981; Merryfield, 1990). Some researchers have looked at teacher education and multicultural education (Banks, 1988; Dilworth, 1992; Gollnick, 1992; Grant, 1992; Sleeter, 1993), and others have written about teacher education in global education (Gilliom, 1985; Easterly, 1994; Merryfield, 1992; Ochoa, 1986; Tucker, 1983; Wilson, 1983). **However, there has been no empirical study of programs that are exemplary in the ways in which they prepare educators to teach for both diversity and equity within the United States and global interconnectedness with the rest of the world.**

New national standards from the National Council for Accreditation of Teacher Education (NCATE) in the United States call for all teacher education programs to include multicultural and global education (NCATE 1994:3). Given the status of most teacher education programs, it is especially critical that outstanding programs are identified, studied and written about at this time. We also can learn from the lived experience and reflections of teacher educators who have found conceptual or programmatic ways to make connections between these two important components of education.

Goals of the Study

This study examines how teacher education programs can bridge the gap between what are commonly called multicultural and global education to prepare teachers for diversity, equity, and interconnectedness in the local community, the nation, and the world. The goals of the study include:

1. Identification of teacher education programs that help teachers integrate multicultural and global education into their teaching and learning;
2. Analysis of the characteristics (conceptualizations, required and elective courses, experiences, assessments, instructional materials, etc.) of these programs as seen through the eyes of their instructors, preservice and inservice educators, and other clients;
3. Analysis of the characteristics of the teacher educators themselves (their backgrounds, knowledge and theoretical frameworks, experiences, motivation, teaching and research, etc.) who are exemplary in the ways in which they connect or integrate multicultural and global education.

From the data collected so far, connections between the two fields are often made through the teaching of knowledge of cultures, history and literature, through skills in cross-cultural understanding or communication (particularly preparing teachers for experiences where they will cross cultures) or through particular topics such as conflict resolution, human/civil rights, self-determination, equity/distribution of wealth and power, empowerment of particular groups (women, minorities or indigenous peoples, oppressed political or religious groups, etc.) that are both national and global. These connec-

tions are being made in preservice or inservice education, graduate courses, in research, in curriculum development or in other facets of teacher education and the lives of teacher educators.

Here are some examples that may help you think through connections in your own programs or work with teachers:

- In a course on teaching about Africa, students learn about Africanisms in American speech, music, and intellectual thought.
- In a course on bilingual education, preservice teachers examine reasons why immigrants leave their countries of origin and come to the U.S.
- In a course "Equity and Education," students compare studies on the effects of race, class, or gender in educational attainment in their own country with those of other nations.
- In a two-hour inservice workshop on global perspectives in elementary education, teachers examine economic and cultural ties between their local community and people around the world.
- In a cultural foundations course, students act out the simulation BaFa BaFa, and then debrief within the contexts of diversity in local schools where new immigrants from Asia are having conflicts with some members of the African American and white student population.

PART THREE

After the directory is completed, I will select a purposeful sample of 10-12 teacher education programs and teacher educators for more in-depth study of how teacher educators actually conceptualize global/multicultural connections and prepare teachers for equity and diversity in an interconnected world.

Directions for Preparing Profiles of Connections Within Teacher Education Programs

1. **List program name, address, telephone, FAX, and contact person/s**
   [Note that the program may be in any content area—foundations, ed policy or research, elementary or secondary certification programs, ed studies, and for preservice or inservice teachers, undergraduate or graduate. The criterion is that somewhere within the program—an activity, readings, inservice workshop, a course or courses, field or community experiences, etc.—there are some efforts to help teachers make some purposeful connections between multicultural and global education.]

2. **What is multicultural education?**
   What is global education?
   How are multicultural and global education related? What ideas, concepts or goals do they share?

   [Briefly state separate conceptualizations of multicultural education and global education. Then outline how they are related or connected.]

3. **Within your program, what are ways in which teacher educators make connections between the fields of multicultural education and global education?**

   [Describe ways in which there are conceptual and/or programmatic connections between multicultural and global education in the program. Your answer could include readings, activities or class sessions, formal coursework in major, foundations or methods, inservice workshops, experiences in professional development schools, independent studies, travel, study in or of particular cultures, required or optional cross-cultural experiences, personal or professional reflections, readings, travel, community service, etc.]

4. **What are your lessons learned (from making conceptual or programmatic connections) that can help other teacher educators?**

   [Describe lessons learned from making connections between multicultural and global education. Lessons could relate to ways to structure or sequence learning or experiences, reflections on the impact of teachers' backgrounds, ways to model desired outcomes, learning from mistakes, value of certain knowledge or experience, etc.]

5. **What materials, ideas, or services are teacher educators in the program willing to share with others? What other special strengths does your program have in multicultural or global education that would inform or be of interest to other teacher educators?**

   [For example, are you willing to share a reading list, a program description, a course syllabus, an activity/lesson/simulation that really works, a paper or article, research findings, a funding proposal, a curriculum you developed or materials you have published, a rubric or assessment tool, an assignment for reflective journals; are you willing to consult or present, do you allow people to visit your PDS, etc.]

Directions: Preparing Profiles of Teacher Educators

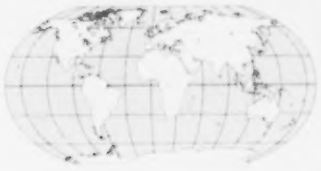
1. **Your name, title, address, (phone, FAX, e-mail address are optional)**
2. **What in your personal and professional background brought you into multicultural and/or global education and what events, ideas or people have shaped your thinking?**

   [In this section, think back upon the experiences that have shaped you as a multicultural/global educator. You could include references to personal identity (e.g., African American feminist), origins (grew up in a small segregated town in Georgia), professional experiences (taught in a Muslim school in West Africa, researched reflective practice in a California elementary school experiencing immigration from Southeast Asia), or expertise and thinking (developed a practicuum for preservice teachers who will teach abroad, directed a TESOL program that prepares teachers for urban schools, have written about equity issues in American schooling.]
3. **Why do you make some connections between multicultural and global education?**

   [What is your rationale for such connections? Your conceptualization of how they relate, intersect, or overlap?]
4. **How have you made connections between multicultural and global education? Give 1-3 examples with sufficient detail so that the reader can understand what was done.**

   [Could include an activity or part of a course, readings or media used, program development, a research study, a required experience or reflective practice, an assessment strategy, materials development, an article or book, etc. Something you feel exemplifies why and how multicultural and global education should be connected.]
5. **What do your recommend for teacher educators to do, read or experience to help them as they think though how to make such connections?**

   [Could be reading articles or books, viewing film, research, writing, or some type of cross-cultural experience within the United States or other countries, ways in which you developed your thinking related to multicultural or global education. Think about what has helped you learn and develop.]



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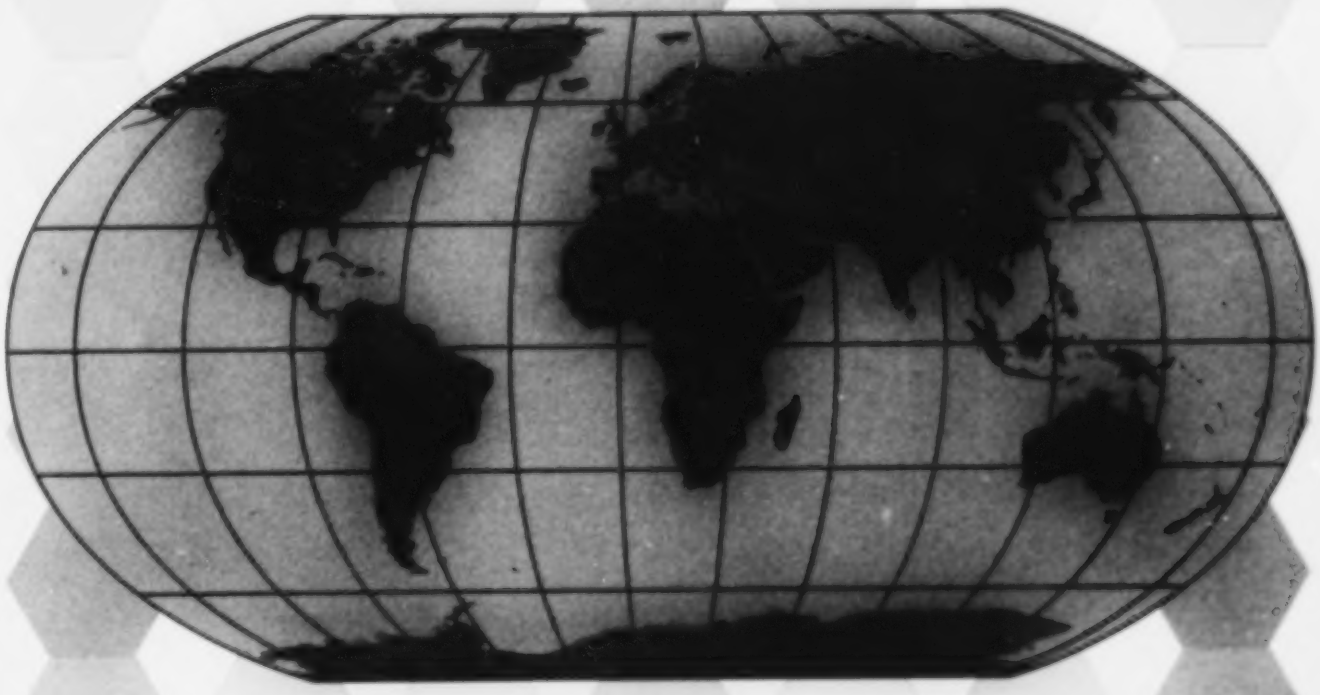

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